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**THE BUDDHA-KARITA
OR
LIFE OF BUDDHA**

**THE BUDDHA-KARITA
OR
LIFE OF BUDDHA
BY
ASVAGHOSHA,**

INDIAN POET OF THE EARLY SECOND CENTURY AFTER CHRIST

SANSKRIT TEXT.

EDITED FROM A DI VANAGARI AND TWO NIPALESE MANUSCRIPTS,

WITH VARIANT READINGS.

AND ENGLISH TRANSLATION

EDWARD B. COWELL



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TO

PROFESSOR F MAX MÜLLER, K.M.

IN MEMORY OF OUR FORTY-TWO YEARS OF FRIENDSHIP

AND ALSO OF

THE NINTH INTERNATIONAL CONGRESS OF ORIENTALISTS

HELD IN LONDON, SEPTEMBER 1892

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INTRODUCTION

THE Sanskrit text of the *Buddha-karita* was published at the beginning of last year in the 'Anecdota Oxoniensia,' and the following English translation is now included in the series of 'Sacred Books of the East.' It is an early Sanskrit poem written in India on the legendary history of Buddha, and therefore contains much that is of interest for the history of Buddhism, beside its special importance as illustrating the early history of classical Sanskrit literature.

It is ascribed to Arvaghosha ; and, although there were several writers who bore that name, it seems most probable that our author was the contemporary and spiritual adviser of Kanishka in the first century of our era. Hiouen Thsang, who left India in A.D. 645, mentions him with Deva, Nāgārguna, and Kumāralabdha, 'as the four suns which illumine the world¹;' but our fullest account is given by I-tsing, who visited India in 673. He states that Arvaghosha was an ancient author who composed the *Alamkāra-sāstra* and the *Buddha-karita-kāvya*,—the latter work being of course the present poem. Beside these two works he also composed the hymns in honour of Buddha and the three holy beings Amitābha, Avalokiteśvara, and Mahāsthāma, which were chanted at the evening service of the monasteries. 'In the five countries of India and in the countries of the Southern ocean they recite these poems, because they express a store of ideas and meaning in a few words².' A solitary stanza (VIII, 13) is

¹ Julien's Translation, vol. ii, p. 214.

² See M. Fujishama, *Journal Asiatique*, 1888, p. 425.

quoted from the *Buddha-karita* in Rāyamukuta's commentary on the *Amarakosha* I, 1. 1, 2, and also by Uggvaladatta in his commentary on the *Unādi-sūtras* I, 156; and five stanzas are quoted as from Asvaghosha in Vallabha-deva's *Subhāshitāvali*, which bear a great resemblance to his style, though they are not found in the extant portion of this poem¹.

The *Buddha-karita* was translated into Chinese² by Dharmaraksha in the fifth century, and a translation of this was published by the Rev. S. Beal in the present series; it was also translated into Tibetan in the seventh or eighth century. The Tibetan as well as the Chinese version consists of twenty-eight chapters, and carries down the life of Buddha to his entrance into Nirvāṇa and the subsequent division of the sacred relics. The Tibetan version appears to be much closer to the original Sanskrit than the Chinese; in fact from its verbal accuracy we can often reproduce the exact words of the original, since certain Sanskrit words are always represented by the same Tibetan equivalents, as for instance the 'prepositions prefixed to verbal roots. I may here express an earnest hope that we may still ere long have an edition and translation of the Tibetan version, if some scholar can be found to complete Dr. Wenzel's unfinished labour. He had devoted much time and thought to the work; I consulted him in several of my difficulties, and it is from him that I derived all my information about the Tibetan renderings. This Tibetan version promises to be of great help in restoring the many corrupt readings which still remain in our faulty Nepalese MSS.

Only thirteen books of the Sanskrit poem claim to be Asvaghosha's composition; the last four books are an attempt by a modern Nepalese author to supply the loss of the original. He tells us this honestly in the colophon,

¹ Professor Peterson has remarked that two stanzas out of the five occur in Bhartṛhari's *Nīti-sataka*.

² We have for the present classed the *Buddha-karita* with the *Mahāyāna Sūtras* in default of more exact information.

—‘having searched for them everywhere and not found them, four cantos have been made by me, *Amṛitānanda*,—the fourteenth, fifteenth, sixteenth, and seventeenth.’ He adds the date 950 of the Nepalese era, corresponding to 1830 A.D.; and we have no difficulty in identifying the author. *Rāgendralāl Mitra* in his ‘Nepalese Buddhist Literature’ mentions *Amṛitānanda* as the author of two Sanskrit treatises and one in *Newārī*; he was probably the father of the old *pandit* of the Residency at *Katmāndu*, *Guvānanda*, whose son *Indrānanda* holds the office at present. Dr. D. Wright informs me that the family seem to have been the recognised historians of the country, and keepers of the MS. treasures of sundry temples. The four books are included in this translation as an interesting literary curiosity. The first portion of the fourteenth book agrees partly with the Tibetan and Chinese, and *Amṛitānanda* may have had access to some imperfect copy of this portion of the original; but after that his account is quite independent, and has no relation to the two versions.

In my preface to the edition of the Sanskrit text I have tried to show that *Asvaghosha*’s poem appears to have exercised an important influence on the succeeding poets of the classical period in India. When we compare the description in the seventh book of the *Raghuvamśa* of the ladies of the city crowding to see prince *Aga* as he passes by from the *Svayamvara* where the princess *Bhogyā* has chosen him as her husband, with the episode in the third book of the *Buddha-karita* (ślokas 13–24); or the description of *Kāma*’s assault on *Siva* in the *Kumārasambhava* with that of *Māra*’s temptation of *Buddha* in the thirteenth book, we can hardly fail to trace some connection. There is a similar resemblance between the description in the fifth book of the *Rāmāyaṇa*, where the monkey *Hanumat* enters *Rāvaṇa*’s palace by night, and sees his wives asleep in the seraglio and their various unconscious attitudes, and the description in the fifth book of the present poem where *Buddha* on the night of his leaving his home for ever sees the same unconscious sight in his own palace. Nor may

we forget that in the *Rāmāyana* the description is merely introduced as an ornamental episode; in the Buddhist poem it is an essential element in the story, as it supplies the final impulse which stirs the Bodhisattva to make his escape from the world. These different descriptions became afterwards commonplaces in Sanskrit poetry, like the catalogue of the ships in Greek or Roman epics; but they may very well have originated in connection with definite incidents in the Buddhist sacred legend.

The Sanskrit MSS. of Nepal are always negligently transcribed and abound with corrupt passages, which it is often very difficult to detect and restore. My printed text leaves many obscure lines which will have to be cleared up hereafter by more skilful emendations. I have given in the notes to the translation some further emendations of my own, and I have also added several happy conjectures which continental scholars have kindly suggested to me by letter; and I gladly take this opportunity of adding in a foot-note some which I received too late to insert in their proper places¹.

I have endeavoured to make my translation intelligible to the English reader, but many of the verses in the original are very obscure. Āsvaghosha employs all the resources of Hindu rhetoric (as we might well expect if I-tsing is right in ascribing to him an '*alankāra-sāstra*'), and it is often difficult to follow his subtil turns of thought and remote allusions; but many passages no doubt owe their present obscurity to undetected mistakes in the text of our MSS. In the absence of any commentary (except so far as the diffuse Chinese translation and occasional reference to the Tibetan have supplied the want) I have been necessarily left to my own resources, and I cannot fail to have sometimes missed my author's meaning,

Prāmsulabhye phale mohād udbāhur iva vāmanaḥ;

¹ Dr. von Boecklingk suggests '*saugā vīratāra*' in VIII, 3, and '*vilambakeryo*' in VIII, 21,—two certain emendations. Professor Kielhorn would read '*nabhasy eva*' in XIII, 47 for '*nayaty eva*,' and '*tatraiva nāśnam vishim*' in XII, 50. Professor Bühler would read '*priyatanayas tanayasya*' in I, 87, and '*na tatyāga ka*' in IV, 80.

but I have tried to do my best, and no one will welcome more cordially any light which others may throw on the passages which I have misunderstood.

The edition of the original text was dedicated to my old friend Professor F. Max Müller, and it is a sincere gratification to me that this translation will appear in the same volume with similar translations from his pen.

E. B. C.

CAMBRIDGE :

Feb. 1, 1894.

THE BUDDHA-KARITA

OF

ASVAGHOSHA.

BOOK I.

1. That Arhat is here saluted, who has no counterpart,—who, as bestowing the supreme happiness, surpasses (Brahman) the Creator,—who, as driving away darkness, vanquishes the sun,—and, as dispelling all burning heat, surpasses the beautiful moon.

2. There was a city, the dwelling-place¹ of the great saint Kapila, having its sides surrounded by the beauty of a lofty broad table-land as by a line of clouds, and itself, with its high-soaring palaces², immersed in the sky.

3. By its pure and lofty system of government it, as it were, stole the splendour of the clouds of Mount Kailâsa, and while it bore the clouds which came to it through a mistake, it fulfilled the imagination which had led them thither³.

4. In that city, shining with the splendour of gems, darkness like poverty could find no place;

¹ Vastu seems used here for vâstu.

² Dhishnya.

³ They had thought that it was Kailâsa

prosperity shone resplendently, as with a smile, from the joy of dwelling with such surpassingly excellent citizens.

5. With its festive arbours, its arched gateways and pinnacles¹, it was radiant with jewels in every dwelling; and unable to find any other rival in the world, it could only feel emulation with its own houses.

6. There the sun, even although he had retired, was unable to scorn the moon-like faces of its women which put the lotuses to shame, and as if from the access of passion, hurried towards the western ocean to enter the (cooling) water.

7. 'Yonder Indra has been utterly annihilated by the people when they saw the glories² acquired by the Sâkyas,'—uttering this scoff, the city strove by its banners with gay-fluttering streamers to wipe away every mark of his existence.

8. After mocking the water-lilies even at night by the moonbeams which rest on its silver pavilions,—by day it assumed the brightness of the lotuses through the sunbeams falling on its golden palaces.

9. A king, by name Suddhodana, of the kindred of the sun, anointed to stand at the head of earth's monarchs,—ruling over the city, adorned it, as a bee-inmate a full-blown lotus³.

10. The very best of kings with his train ever

¹ Or towers? (*simhakarnaiḥ*).

² For the genitive *yaśasām*, see *Pân.* II, 3. 52 (*adhîgartha*).

³ *Vâ* is used for *iva* in *Sîrup.* *Badha*, III, 63, IV, 35; *Meghad.* 82. (Cf. *infra*, IV, 44.) *Purâdhirâgam* seems used adverbially. Cf. the line in *Vikramorv.* *kusumâny âserate shaṭpadâḥ*. Could it mean 'as a though' the lotus of the heart?'

near him ¹,—intent on liberality yet devoid of pride ² a sovereign, yet with an ever equal eye thrown on all ³,—of gentle nature and yet with wide-reaching majesty ⁴.

11. Falling smitten by his arm in the arena of battle, the lordly elephants of his enemies bowed prostrate with their heads pouring forth quantities of pearls as if they were offering handfuls of flowers in homage.

12. Having dispersed his enemies by his pre-eminent majesty as the sun disperses the gloom of an eclipse, he illuminated his people on every side, showing them the paths which they were to follow.

13. Duty, wealth, and pleasure under his guidance assumed mutually each other's object, but not the outward dress; yet as if they still vied together they shone all the brighter in the glorious career of their triumphant success

14. He, the monarch of the Sâkyas, of native pre-eminence, but whose actual pre-eminence was brought about by his numberless councillors of exalted wisdom, shone forth all the more gloriously, like the moon amidst the stars shining with a light like its own ⁵.

15. To him there was a queen, named Mâyâ, as if free from all deceit (mâyâ)—an effulgence proceeding

¹ Also 'though the highest of mountains, yet bearing his wings (uncut).'

² Or if applied to an elephant, 'not in rut.'

³ Or with a double meaning in *īśa*, 'though like Siva, yet with even eyes,' i. e. not three.

⁴ Or 'like the moon, yet widely burning (like the sun).'

⁵ Or perhaps 'shining with undiminished splendour.' If we read *akrītānyathâbhaḥ* it would run, 'shining with its light undimmed by the stars.'

from his effulgence, like the splendour of the sun when it is free from all the influence of darkness,—a chief queen in the united assembly of all queens.

16. Like a mother to her subjects, intent on their welfare,—devoted to all worthy of reverence like devotion itself,—shining on her lord's family like the goddess of prosperity,—she was the most eminent of goddesses to the whole world.

17. Verily the life of women is always darkness, yet when it encountered her, it shone brilliantly; thus the night does not retain its gloom, when it meets with the radiant crescent of the moon.

18. 'This people, being hard to be roused to wonder in their souls, cannot be influenced by me if I come to them as beyond their senses,'—so saying, Duty abandoned her own subtile nature and made her form visible.

19. Then falling from the host of beings in the Tushita heaven¹, and illumining the three worlds, the most excellent of Bodhisattvas suddenly entered at a thought into her womb, like the Nāga-king entering the cave of Nandâ.

20. Assuming the form of a huge elephant white like Himâlaya, armed with six tusks², with his face perfumed with flowing icho., he entered the womb of the queen of king Suddhodana, to destroy the evils of the world.

21. The guardians of the world hastened from heaven to mount watch over the world's one true ruler; thus the moonbeams, though they shine

¹ For tushitât kâyât, cf. tushite devanikâya upapannâ, Divyâvad. p. 83; and tushitakâyika, Lalitav. p. 142.

² Cf. the Pâli āhaddanto, and the Lalitav. shaddanta.

everywhere, are especially bright on Mount Kai-lâsa.

22. Mâyâ also, holding him in her womb, like a line of clouds holding a lightning-flash, relieved the people around her from the sufferings of poverty by raining showers of gifts.

23. Then one day by the king's permission the queen, having a great longing in her mind, went with the inmates of the gynaeceum into the garden Lumbini.

24. As the queen supported herself by a bough which hung laden with a weight of flowers, the Bodhisattva suddenly came forth, cleaving open her womb.

5 ¹ At that time the constellation Pushya was auspicious, and from the side of the queen, who was purified by her vow, her son was born for the welfare of the world, without pain and without illness.

26. Like the sun bursting from a cloud in the morning,--so he too, when he was born from his mother's womb, made the world bright like gold, bursting forth with his rays which dispelled the darkness.

27. As soon as he was born the thousand-eyed (Indra) well-pleased took him gently, bright like a golden pillar; and two pure streams of water fell down from heaven upon his head with piles of Mandâra flowers.

28 Carried about by the chief suras, and delighting them with the rays that streamed from his body, he

¹ From this point the Tibetan and Chinese versions agree more or less closely with the Sanskrit text.

surpassed in beauty the new moon as it rests on a mass of evening clouds.

29. As was Aurva's birth from the thigh¹, and Prithu's from the hand², and Mândhâtṛi's, who was like Indra himself, from the forehead³, and Kakshivat's from the upper end of the arm⁴,—thus too was his birth (miraculous).

30. Having thus inⁱ due time issued from the womb, he shone as if he had come down from heaven, he who had not been born in the natural way,—he who was born full of wisdom, not foolish,—as if his mind had been purified by countless aeons of contemplation.

31. With glory, fortitude, and beauty he shone like the young sun descended upon the earth; when he was gazed at, though of such surpassing brightness, he attracted all eyes like the moon.

32. With the radiant splendour of his limbs he extinguished like the sun the splendour of the lamps; with his beautiful hue as of precious gold he illuminated all the quarters of space.

33. Unflurried, with the lotus-sign in high relief⁵, far-striding, set down with a stamp,—seven such firm footsteps did he then take,—he who was like the constellation of the seven ṛishis.

34. 'I am born for supreme knowledge, for the welfare of the world,—thus this is my last birth,'—

¹ Mahâbh. I, 2610.

² Vishṇu Pur. I, 13.

³ According to the Mahâbh. III, l. 10450, he was born from his father's left side, but cf. Vishṇu Pur. IV, 2.

⁴ The MSS. vary between bhugâṃsa and bhugâṃsa; we might conjecture bhugâgradesât, but bhugâṃsadesât is the only reading in V, 56. Beal I, 10 has 'the armpit.'

⁵ Abgasamudgatâni. Cf. Beal I, 16, note.

thus did he of lion gait, gazing at the four quarters, utter a voice full of auspicious meaning.

35. Two streams of water bursting from heaven, bright as the moon's rays, having the power of heat and cold, fell down upon that peerless one's benign head to give refreshment to his body.

36. His body lay on a bed with a royal canopy and a frame shining with gold, and supported by feet of lapis lazuli, and in his honour the yaksha-lords stood round guarding him with golden lotuses in their hands.

37. The gods in homage to the son of Mâyâ, with their heads bowed at his majesty, held up a white umbrella in the sky and muttered the highest blessings on his supreme wisdom.

38. The great dragons¹ in their great thirst for the Law²,—they who had had the privilege of waiting on the past Buddhas,—gazing with eyes of intent devotion, fanned³ him and strewed Mandâra flowers over him.

39. Gladdened through the influence of the birth of the Tathâgata, the gods of pure natures and inhabiting pure abodes⁴ were filled with joy, though all passion was extinguished, for the sake of the world⁵ drowned in sorrow.

40. When he was born, the earth, though fastened down by (Himâlaya) the monarch of mountains, shook like a ship tossed by the wind; and from a cloudless sky there fell a shower full of lotuses and water-lilies, and perfumed with sandal-wood.

¹ Mahoragâh.

² Cf. *infra*, sloka 54.

³ Avyagan.

⁴ *Suddhâdhivâsâh*.

⁵ Reading *hitâya*.

41. Pleasant breezes blew soft to the touch, dropping down heavenly garments; the very sun, though still the same, shone with augmented light, and fire gleamed, unstirred, with a gentle lustre.

42. In the north-eastern part of the dwelling a well of pure water appeared of its own accord, wherein the inhabitants of the gynaeceum, filled with wonder, performed their rites as in a sacred bathing-place.

43. Through the troops of heavenly visitants, who came seeking religious merit, the pool itself received strength to behold Buddha, and by means of its trees bearing flowers and perfumes it eagerly offered him worship.

44. The flowering trees at once produced their blossoms, while their fragrance was borne aloft in all directions by the wind, accompanied by the songs of bewildered female bees, while the air was inhaled and absorbed by the many snakes (gathering near)¹.

45. Sometimes there resounded² on both sides songs mingled with musical instruments and tabours, and lutes also, drums, tambourines, and the rest,—from women adorned with dancing bracelets.

46. ³ That royal law which neither Bhṛigu nor Aṅgiras ever made, those two great seers the founders of families, their two sons Sukra and Vṛzhaspati left revealed at the end.

¹ Serpents are called vâyubhaksha. See Ind. Sprüche, III, 4738, and Raghuvamśa XIII, 12. Cf. also infra, VII, 15.

² Virâgitam, 'it was manifested by.' Can tat mean 'then' or 'there?'

³ We learn from sloka 52 that this is a speech uttered by the Brahmins of the court.

47. 'Yea, the son of Sarasvatī¹ proclaimed that lost Veda which they had never seen in former ages,—Vyâsa rehearsed that in many forms, which Vasishṭha helpless could not compile ;

48. 'The voice of Vālmiki uttered its poetry which the great seer Kyavana could not compose; and that medicine which Atri never invented the wise son of Atri² proclaimed after him ;

49. 'That Brahmanhood which Kusika never attained,—his son, O king, found out the means to gain it; (so) Sagara made a bound for the ocean, which even the Ikshvâkus had not fixed before him.

50. 'Ganaka attained a power of instructing the twice-born in the rules of Yoga which none other had ever reached³; and the famed feats of the grandson of Sûra⁴ (Krishna) Sûra and his peers were powerless to accomplish.

51. 'Therefore it is not age nor years which are the criterion; different persons win pre-eminence in the world at different places; those mighty exploits worthy of kings and sages, when left undone by the ancestors, have been done by the sons.

52. The king, being thus consoled and congratulated by those well-trusted Brahmans, dismissed from his mind all unwelcome suspicion and rose to a still higher degree of joy;

53. And well-pleased he gave to those most excellent of the twice-born rich treasures with all

¹ The Vishnu Pur. (III, 3) says that Sârasvata arranged the Vedas in the ninth age, as Vasishṭha in the eighth.

² Âtreya is the proclaimer of the Karaka-samhitâ.

³ Cf. Khândogya Upan. V, 3, 7.

⁴ Read Saurah for Sauraiḥ.

due honour,—‘ May he become the ruler of the earth according to your words, and may he retire to the woods when he attains old age.’

54. Then having learned by signs and through the power of his penances this birth of him who was to destroy all birth, the great seer Asita in his thirst for the excellent Law¹ came to the palace of the Sākya king.

55. Him shining with the glory of sacred knowledge and ascetic observances, the king’s own priest,—himself a special student among the students of sacred knowledge,—introduced into the royal palace with all due reverence and respect.

56. He entered into the precincts of the king’s gynaeceum, which was all astir with the joy arisen from the birth of the young prince,—grave from his consciousness of power, his pre-eminence in asceticism, and the weight of old age.

57. Then the king, having duly honoured the sage, who was seated in his seat, with water for the feet and an arghya offering, invited him (to speak) with all ceremonies of respect, as did Antideva² in olden time to Vasishtha :

58. ‘ I am indeed fortunate, this my family is the object of high favour, that thou shouldst have come to visit me ; be pleased to command what I should do, O benign one ; I am thy disciple, be pleased to show thy confidence in me.’

59. The sage, being thus invited by the king, filled with intense feeling as was due, uttered his

¹ Cf. sloka 38 a.

² See IX, 20, 60. C reads Atideva, i. e. Indra ? [The Tibetan reads Antadeva, ‘ in the end dwelling god ’ or ‘ end having god.’ H. W.]

deep and solemn words, having his large eyes opened wide with wonder :

60. 'This is indeed worthy of thee, great-souled as thou art, fond of guests, liberal and a lover of duty,—that thy mind should be thus kind towards me, in full accordance with thy nature, family, wisdom, and age.

61. 'This is the true way in which those seer-kings of old, rejecting through duty all trivial riches¹, have ever flung them away as was right,—being poor in outward substance but rich in ascetic endurance.

62. 'But hear now the motive for my coming and rejoice thereat ; a heavenly voice has been heard by me in the heavenly path, that thy son has been born for the sake of supreme knowledge.

63. 'Having heard that voice and applied my mind thereto, and having known its truth by signs, I am now come hither, with a longing to see the banner of the Sākya race, as if it were Indra's banner being set up².'

64. Having heard this address of his, the king, with his steps bewildered with joy, took the prince, who lay on his nurse's side, and showed him to the holy ascetic.

65. Thus the great seer beheld the king's son with wonder,—his foot marked with a wheel, his fingers and toes webbed, with a circle of hair between his eyebrows, and signs of vigour like an elephant.

66. Having beheld him seated on his nurse's side,

¹ Or 'all riches which were trifling in comparison with duty.'

² In allusion to a festival in parts of India ; cf. Schol. *Raghuvamśa* IV, 3. (Cf. Mrs. Guthrie's *Year in an Indian Fort*, vol. ii.)

like the son of Agni (Skanda) seated on Devī's side, he stood with the tears hanging on the ends of his eyelashes¹, and sighing he looked up towards heaven.

67. But seeing Asita with his eyes thus filled with tears, the king was agitated through his love for his son, and with his hands clasped and his body bowed he thus asked him in a broken voice choked with weeping,

68. 'One whose beauty has little to distinguish it from that of a divine sage², and whose brilliant birth has been so wonderful, and for whom thou hast prophesied a transcendent future,—wherefore, on seeing him, do tears come to thee, O reverend one ?

69. 'Is the prince, O holy man, destined to a long life ? Surely he cannot be born for my sorrow³. I have with difficulty obtained a handful of water, surely it is not death which comes to drink it.

70. 'Tell me, is the hoard of my fame free from destruction ? Is this chief prize of my family secure ? Shall I ever depart happily to another life,—I who keep one eye ever awake, even when my son is asleep⁴ ?

71. 'Surely this young shoot of my family is not born barren, destined only to wither ! Speak quickly, my lord, I cannot wait ; thou well knowest the love of near kindred for a son.'

72. Knowing the king to be thus agitated through his fear of some impending evil, the sage thus ad-

¹ I adopt Prof. Kielhorn's suggestion, *pakshmântavilambitâsruḥ*. (*Añkita* might mean 'curved on his eyelashes'.)

² Or, reading *mune*, 'one whose age is so small, O sage.'

³ *Kakṣiāna sokāya mama prasūtaḥ*. Obscure.

dressed him: 'Let not thy mind, O monarch, be disturbed,—all that I have said is certainly true¹.

73. 'I have no feeling of fear as to his being subject to change, but I am distressed for mine own disappointment. It is my time to depart, and this child is now born,—he who knows that mystery hard to attain, the means of destroying birth.

74. 'Having forsaken his kingdom, indifferent to all worldly objects, and having attained the highest truth by strenuous efforts, he will shine forth as a sun of knowledge to destroy the darkness of illusion in the world.

75. 'He will deliver by the boat of knowledge the distressed world, borne helplessly along, from the ocean of misery which throws up sickness as its foam, tossing with the waves of old age, and rushing with the dreadful onflow of death.

76. 'The thirsty world of living beings will drink the flowing stream of his Law, bursting forth with the water of wisdom, enclosed by the banks of strong moral rules, delightfully cool with contemplation, and filled with religious vows as with ruddy geese.

77. 'He will proclaim the way of deliverance to those afflicted with sorrow, entangled in objects of sense, and lost in the forest-paths of worldly existence, as to travellers who have lost their way.

78. 'By the rain of the Law he will give gladness to the multitude who are consumed in this world with that fire of desire whose fuel is worldly objects, as a great cloud does with its showers at the end of the hot season.

¹ I take *asmi* as meaning *aham* (*aham ityarthâvyayam*), or should we read *asti*?

79. 'He will break open for the escape of living beings that door whose bolt is desire and whose two leaves are ignorance and delusion,—with that excellent blow of the good Law which is so hard to find.

80. 'He, the king of the Law, when he has attained to supreme knowledge, will achieve the deliverance from its bonds of the world now overcome by misery, destitute of every refuge, and enveloped in its own chains of delusion.

81. 'Therefore make no sorrow for him,—that belongs rather, kind sire, to the pitiable world of human beings, who through illusion or the pleasures of desire or intoxication refuse to hear his perfect Law.

82. 'Therefore since I have fallen short of that excellence, though I have accomplished all the stages of contemplation, my life is only a failure since I have not heard his Law, I count even dwelling in the highest heaven a misfortune.'

83. Having heard these words, the king with his queen and his friends abandoned sorrow and rejoiced; thinking, 'such is this son of mine,' he considered that his excellence was his own.

84. But he let his heart be influenced by the thought, 'he will travel by the noble path,'—he was not in truth averse to religion, yet still he saw alarm at the prospect of losing his child.

85. Then the sage Asita, having made known the real fate which awaited the prince to the king who was thus disturbed about his son, departed by the way of the wind as he had come, his figure watched reverentially in his flight.

86. Having taken his resolution and having seen

the son of his younger sister¹, the saint, filled with compassion, enjoined him earnestly in all kinds of ways, as if he were his son, to listen to the sage's words and ponder over them.

87. The monarch also, being well-pleased at the birth of a son, having thrown off all those bonds called worldly objects, caused his son to go through the usual birth-ceremonies in a manner worthy of the family.

88. When ten days were fulfilled after his son's birth, with his thoughts kept under restraint, and filled with excessive joy, he offered for his son most elaborate sacrifices to the gods with muttered prayers, oblations, and all kinds of auspicious ceremonies.

89. And he himself gave to the brahmans for his son's welfare cows full of milk, with no traces of infirmity, golden-horned and with strong healthy calves, to the full number of a hundred thousand.

90. Then he, with his soul under strict restraint having performed all kinds of ceremonies which rejoiced his heart, on a fortunate day, in an auspicious moment, gladly determined to enter his city.

91. Then the queen with her babe having worshipped the gods for good fortune, occupied a costly palanquin made of elephants' tusks, filled with all kinds of white flowers, and blazing with gems.

92. Having made his wife with her child² enter first into the city, accompanied by the aged attendants, the king himself also advanced, saluted by th

¹ This was Naradatta, see *Lalitavistara*, ch. vii. pp. 103, 11 (Foucaux).

² *Apatyanâthâm* might also mean 'having her child as her protector.'

hosts of the citizens, as Indra entering heaven, saluted by the immortals.

93. The Sākya king, having entered his palace, like Bhava¹ well-pleased at the birth of Kārttikeya², with his face full of joy, gave orders for lavish expenditure, showing all kinds of honour and liberality³.

94. Thus at the good fortune of the birth of the king's son, that city surnamed after Kapila, with all the surrounding inhabitants, was full of gladness like the city of the lord of wealth⁴, crowded with heavenly nymphs, at the birth of his son Nalakūvara.

¹ Sc. Siva.

² Shanmukha.

³ Bahuvihapush/iyasaskaram seems used as an adverb to vyadhata, 'he made expenditure.'

Kuvera.

BOOK II.

1. From the time of the birth of that son of his, who, the true master of himself, was to end all birth and old age, the king increased day by day in wealth, elephants, horses, and friends as a river increases with its influx of waters.

2. Of different kinds of wealth and jewels, and of gold, wrought or unwrought, he found¹ treasures of manifold variety², surpassing even the capacity of his desires.

3. Elephants from Himavat, raging with rut, whom not even princes of elephants like Padma³ could teach to go round in circles, came without any effort and waited on him.

4. His city was all astir, with the crowds of horses, some adorned with various marks and decked with new golden trappings, others undorned and with long flowing manes,—suitable alike in strength, gentleness, and costly ornaments⁴.

5. And many fertile cows, with tall calves, gathered in his kingdom, well nourished and happy,

¹ I suppose *avâpi* to be used as a middle aorist like *abodhi* (cf. *Sirup.* I, 3). Should we read *avâpa*?

² I take *naikâtman* as 'of manifold nature.'

³ *Mahâpadma* is the name of the elephant which supports the world in the south.

⁴ I read *âptaiḥ*.

gentle and without fierceness, and producing excellent milk.

6. His enemies became indifferent; indifference grew into friendship; his friends became specially united; were there two sides,—one passed into oblivion.

7. Heaven rained in his kingdom in due time and place, with the sound of gentle winds and clouds, and adorned with wreaths of lightning, and without any drawback of showers of stones or thunderbolts.

8. A fruitful crop sprang up according to season, even without the labour of ploughing¹; and the old plants grew more vigorous in juice and substance.

9. Even at that crisis which threatens danger to the body like the collision of battle, pregnant women brought forth in good health, in safety, and without sickness.

10. And whereas men do not willingly ask from others, even where a surety's property is available²,—at that time even one possessed of slender means turned not his face away when solicited.

11. There was no ruin nor murder³,—nay, there was not even one ungenerous to his kinsmen, no breaker of obligations, none untruthful nor injurious,—as in the days of Yayâti the son of Nahusha.

12. Those who sought religious merit performed sacred works and made gardens, temples, and

¹ *Tadâ-kṛitenâpi kṛīṣhisramena.*

² I read *pratibhvo*, though it should be *pratibhuvo*.

³ Could *nāsaubadho* (C) mean 'there was no murderer of any one?'

hermitages, wells, cisterns, lakes, and groves, having beheld heaven as it were visible before their eyes.

13. The people, delivered from famine, fear, and sickness, dwelt happily as in heaven; and in mutual contentment husband transgressed not against wife, nor wife against husband.

14. None pursued love for mere sensual pleasure; none hoarded wealth for the sake of desires; none practised religious duties for the sake of gaining wealth; none injured living beings for the sake of religious duty.

15. On every side theft and its kindred vices disappeared; his own dominion was in peace and at rest from foreign interference¹; prosperity and plenty belonged to him, and the cities in his realm were (healthy) like the forests².

16. When that son was born it was in that monarch's kingdom as in the reign of Manu the son of the Sun,—gladness went everywhere and evil perished; right blazed abroad and sin was still.

17. Since at the birth of this son of the king such a universal accomplishment of all objects took place, the king in consequence caused the prince's name to be Sarvârthasiddha³.

18. But the queen Mâyâ, having seen the great glory of her new-born son, like some *Rishi* of the

¹ The Tibetan seems to have read *parasokamuktam* for *paraṭakramuktam*.

² Cf. VIII, 13. If we read *araṇyasya* we must translate these lines, 'the cities in his kingdom seemed part of the forest campaign.' This line appears to be untranslated in the Tibetan.

³ He by whom all objects are accomplished.

gods, could not sustain the joy which it brought ; and that she might not die she went to heaven.

19. Then the queen's sister, with an influence like a mother's, undistinguished from the real mother in her affection or tenderness, brought up as her own son the young prince who was like the offspring of the gods.

20. Then like the young sun on the eastern mountain or the fire when fanned by the wind, the prince gradually grew in all due perfection, like the moon in the fortnight of brightness.

21. Then they brought him as presents from the houses of his friends costly unguents of sandal-wood, and strings of gems exactly like wreaths of plants, and little golden carriages yoked with deer ;

22. Ornaments also suitable to his age, and elephants, deer, and horses made of gold¹, carriages and oxen decked with rich garments, and carts² gay with silver and gold.

23. Thus indulged with all sorts of such objects to please the senses as were suitable to his years,—child as he was, he behaved not like a child in gravity, purity, wisdom, and dignity.

24. When he had passed the period of childhood and reached that of middle youth, the young prince learned in a few days the various sciences suitable to his race, which generally took many years to master.

25. But having heard before from the great seer Asita his destined future which was to embrace

¹ Cf. Satyavat's toy horses in Mahâbh. III, 16670.

² Gamtrî has this meaning in the Amarakosha and Hemakandra.

transcendental happiness, the anxious care¹ of the king of the present Sākya race turned the prince to sensual pleasures.

26. Then he sought for him from a family of unblemished moral excellence a bride possessed of beauty, modesty, and gentle bearing, of wide-spread glory, Yasodharâ by name, having a name well worthy of her, a very goddess of good fortune.

27. Then after that the prince, beloved of the king his father, he who was like Sanatkumâra, rejoiced in the society of that Sākya princess as the thousand-eyed (Indra) rejoiced with his bride Saktî.

28. 'He might perchance see some inauspicious sight which could disturb his mind,'—thus reflecting the king had a dwelling prepared for him apart from the busy press in the recesses of the palace.

29. Then he spent his time in those royal apartments, furnished with the delights proper for every season, gaily decorated like heavenly chariots upon the earth, and bright like the clouds of autumn amidst the splendid musical concerts of singing-women.

30. With the softly-sounding tambourines beaten by the tips of the women's hands, and ornamented with golden rims, and with the dances which were like the dances of the heavenly nymphs, that palace shone like Mount Kailâsa.

31. There the women delighted him with their soft voices, their beautiful pearl-garlands, their playful intoxication, their sweet laughter, and their stolen glances concealed by their brows.

¹ The last pāda seems spurious as it is only found in C. I have tried to make some sense by reading *buddhih* for *vridhik*

32. Borne in the arms of these women well-skilled in the ways of love, and reckless in the pursuit of pleasure, he fell from the roof of a pavilion and yet reached not the ground, like a holy sage stepping from a heavenly chariot.

33. Meanwhile the king for the sake of ensuring his son's prosperity and stirred in heart by the destiny which had been predicted for him, delighted himself in perfect calm, ceased from all evil, practised all self-restraint, and rewarded the good

34. He turned to no sensual pleasures like one wanting in self-control; he felt no violent delight in any state of birth¹; he subdued by firmness the restless horses of the senses; and he surpassed his kindred and citizens by his virtues.

35. He sought not learning to vex another; such knowledge as was beneficent, that only he studied; he wished well to all mankind as much as to his own subjects.

36. He worshipped also duly the brilliant (Agni) that tutelary god of the *Āṅgirasas*, for his son's long life; and he offered oblations in a large fire, and gave gold² and cows to the Brahmins.

37. He bathed to purify his body and mind with the waters of holy places and of holy feelings; and at the same time he drank the soma-juice as enjoined by the Veda, and the heartfelt self-produced happiness of perfect calm.

38. He only spoke what was pleasant and not unprofitable; he discoursed about what was true and not ill-natured; he could not speak even to himself

¹ Can *ganani* mean *mātrigrāma*?

² Or pearls? (*kṛisana*.)

for very shame a false pleasant thing or a harsh truth.

39. In things which required to be done, whether they were pleasant or disagreeable, he found no reason either for desire or dislike; he pursued the advantageous which could be attained without litigation¹; he did not so highly value sacrifice.

40. When a suppliant came to him with a petition, he at once hastened to quench his thirst with the water sprinkled on his gift²; and without fighting, by the battle-axe of his demeanour he smote down the arrogant armed with³ double pride.

41. Thus he took away the one, and protected the seven; he abandoned the seven and kept the five; he obtained the set of three and learned the set of three; he understood the two and abandoned the two⁴.

42. Guilty persons, even though he had sentenced them to death, he did not cause to be killed nor even looked on them with anger; he bound them with gentle words and with the reform produced in their character,—even their release was accompanied by no inflicted injury.

43. He performed great religious vows prescribed by ancient seers; he threw aside hostile feelings long cherished; he acquired glory redolent with the fragrance of virtue; he relinquished all passions involving defilement.

¹ Professor Max Müller would read *vyavahâralabdham*, 'all bliss which could be obtained in the lower or *vyâvahârîka* sphere.'

² See Colebrooke's *Essays*, vol. ii, p. 230, note; *Manu* IX, 168.

³ Cf. *dvîṣavasam* (madam), *Rig-veda* IX, 104, 2. Professor Kielhorn would suggest *dvîḍdarpani*.

The Tibetan, like the Chinese, gives no help here. .

44. He desired not to take his tribute of one-sixth without acting as the guardian of his people¹; he had no wish to covet another's property; he desired not to mention the wrong-doing of his enemies; nor did he wish to fan wrath in his heart.

45. When the monarch himself was thus employed his servants and citizens followed his example, like the senses of one absorbed in contemplation whose mind is abstracted in profound repose.

46. In course of time to the fair-bosomed Yasodharâ,—who was truly glorious in accordance with her name,—there was born from the son of Sudhodana a son named Râhula, with a face like the enemy of Râhu².

47. Then the king who from regard to the welfare of his race had longed for a son and been exceedingly delighted [at his coming],—as he had rejoiced at the birth of his son, so did he now rejoice at the birth of his grandson.

48. 'O how can I feel that love which my son feels for my grandson?' Thus thinking in his joy he at the due time attended to every enjoined rite like one who fondly loves his son and is about to rise to heaven.

49. Standing in the paths of the pre-eminent kings who flourished in primæval ages, he practised austerities without laying aside his white garments, and he offered in sacrifice only those things which involved no injury to living creatures.

50. He of holy deeds shone forth gloriously, in

¹ Cf. *Indische Sprüche*, 568 (2nd ed.).

² I.e. the sun or the moon, as eclipsed by the demon Râhu.

the splendour of royalty and the splendour of penances, conspicuous by his family and his own conduct and wisdom, and desirous to diffuse brightness like the sun.

51. Having offered worship, he whose own glory was secure muttered repetitions of Vedic texts to Svayambhû for the safety of his son, and performed various ceremonies hard to be accomplished, like the god Ka in the first aeon wishing to create living beings.

52. He laid aside weapons and pondered the Sâstra, he practised perfect calm and underwent various observances, like a hermit he refused all objects of sense, he viewed all his kingdoms¹ like a father.

53. He endured the kingdom for the sake of his son, his son for his family, his family for fame, fame for heaven, heaven for the soul,—he only desired the soul's continuance for the sake of duty.

54. Thus did he practise the various observances as followed by the pious and established from revelation,—ever asking himself, 'now that he has seen the face of his son, how may my son be stopped from going to the forest?'

55. The prudent² kings of the earth, who wish to guard their prosperity, watch over their sons in the world; but this king, though loving religion, kept his son from religion and set him free towards all objects of pleasure.

¹ Vishayâh seems used here in two senses, 'kingdoms' and 'objects of sense.'

² Lit. 'self-possessed,' âtmasamsthâh. Or should we read âtmasamsthâm, 'wishing to keep their prosperity their own?'

56. But all Bodhisattvas, those beings of pre-eminent nature, after knowing the flavour of worldly enjoyments, have departed to the forest as soon as a son is born to them ; therefore he too, though he had accomplished all his previous destiny, even when the (final) motive had begun to germinate, still went on pursuing worldly pleasure up to the time of attaining the supreme wisdom.

BOOK III.

1. On a certain day he heard of the forests carpeted with tender grass, with their trees resounding with the kokilas, adorned with lotus-ponds, and which had been all bound up in the cold season.

2. Having heard of the delightful appearance of the city groves beloved by the women, he resolved to go out of doors, like an elephant long shut up in a house

3. The king, having learned the character of the wish thus expressed by his son, ordered a pleasure-party to be prepared, worthy of his own affection and his son's beauty and youth. . . .

4. He prohibited the encounter of any afflicted common person in the highroad; 'heaven forbid that the prince with his tender nature should even imagine himself to be distressed.'

5. Then having removed out of the way with the greatest gentleness all those who had mutilated limbs or maimed senses, the decrepit and the sick and all squalid beggars, they made the highway assume its perfect beauty.

6. Along this road thus made beautiful, the fortunate prince with his well-trained attendants came down one day at a proper time from the roof of the palace and went to visit the king by his leave.

7. Then the king, with tears rising to his eyes,

having smelt his son's head¹ and long gazed upon him, gave him his permission, saying, 'Go;' but in his heart through affection he could not let him depart.

8. He then mounted a golden chariot, adorned with reins bright like flashing lightning², and yoked with four gentle horses, all wearing golden trappings.

9. With a worthy retinue he entered the road which was strewn with heaps of gleaming flowers, with garlands suspended and banners waving, like the moon with its asterism entering the sky.

10. Slowly, slowly he passed along the highway, watched on every side by the citizens, and be-showered by their eyes opened wide with curiosity like blue lotuses.

11. Some praised him for his gentle disposition, others hailed him for his glorious appearance, others eulogised his beauty from his fine countenance and desired for him length of days.

12. Hump-backed men coming out from the great families, and troops of foresters and dwarfs³, and women coming out from the meaner houses bowed down like the banners of some procession of the gods.

13. ⁴Hearing the news, 'the prince is going out,' from the attendants of the female apartments, the women hastened to the roofs of the different mansions, having obtained the leave of their lords.

¹ Cf. Wilson, *Hindu Drama*, vol. ii, p. 45, note.

² *Rasmi* may mean 'rays.' For *aklīva* cf. Soph. *Philoct.* 1455, ἀκλῖν.

³ These are all mentioned in the *Sāhitya-darpana* among the attendants in a *seraglio* (§ 81).

⁴ With this description cf. *Raghuv.* VII, 5-12; *Kādambarī*, p. 74.

14. Hindered by the strings of their girdles which had slipped down, with their eyes bewildered as just awakened from sleep, and with their ornaments hastily put on in the stir of the news, and filled with curiosity, they crowded round ;

15. Frightening the flocks of birds which lived in the houses, with the noise of their girdles and the jingling of their anklets which resounded on the staircases and roofs of the mansions, and mutually reproaching one another for their hurry.

16. Some of these women, even in their haste as they rushed longing to see, were delayed in their going by the weight of their hips and full bosoms.

17. Another, though well able to go herself, checked her pace and forbore to run, hiding with shame her ornaments hitherto worn only in seclusion, and now too boldly displayed.

18. There they were restlessly swaying about in the windows, crowded together in the mutual press, with their earrings polished by the continual collision and their ornaments all jingling.

19. The lotus-like faces of the women gleamed while they looked out from the windows with their earrings coming into mutual proximity¹, as if they were real lotuses fastened upon the houses.

20. With the palaces all alive with crowds of damsels, every aperture thrown open in eager curiosity, the magnificent city appeared on every side like heaven with its divine chariots thronged with celestial nymphs.

21. The faces of the beautiful women shone like lotuses wreathed in garlands, while through the

¹ Parasparopâsita?

narrowness of the windows their earrings were transferred to each other's cheeks.

22. Gazing down upon the prince in the road, the women appeared as if longing to fall to the earth; gazing up to him with upturned faces, the men seemed as if longing to rise to heaven¹.

23. Beholding the king's son thus radiant in his beauty and glory, those women softly whispered, 'happy is his wife,' with pure minds and from no baser feeling.

24. 'He with the long sturdy arms, who stands in his beauty like the flower-armed god visibly present, will leave his royal pomp and devote himself to religion,' thus thinking, full of kindly feelings towards him, they all offered reverence.

25. Beholding for the first time that high-road thus crowded with respectful citizens, all dressed in white sedate garments, the prince for a while did feel a little pleasure and thought that it seemed to promise a revival of his youth.

26. But then the gods, dwelling in pure abodes², having beheld that city thus rejoicing like heaven itself, created an old man to walk along on purpose to stir the heart of the king's son.

27. The prince having beheld him thus overcome with decrepitude and different in form from other men, with his gaze intently fixed on him, thus addressed his driver³ with simple confidence:

28. 'Who is this man that has come here, O charioteer, with white hair and his hand resting on a staff, his eyes hidden beneath his brows, his

¹ Cf. Uhland's 'Das Schloss am meere.'

² *Suṣḍhādhivāsāḥ*.

³ Cf. *saṃgāhako* in Pāli.

limbs bent down and hanging loose,—is this a change produced in him or his natural state or an accident?’

29. Thus addressed, the charioteer revealed to the king’s son the secret that should have been kept so carefully, thinking no harm in his simplicity, for those same gods had bewildered his mind :

30. ‘That is old age by which he is broken down,—the ravisher of beauty, the ruin of vigour, the cause of sorrow, the destruction of delights, the bane of memories, the enemy of the senses.

31. ‘He too once drank milk in his childhood, and in course of time he learned to grope on the ground ; having step by step become a vigorous youth, he has step by step in the same way reached old age.’

32. Being thus addressed, the prince, starting a little, spoke these words to the charioteer, ‘What ! will this evil come to me also ?’ and to him again spoke the charioteer :

33. ‘It will come without doubt by the force of time through multitude of years even to my long-lived lord ; all the world knows thus that old age will destroy their comeliness and they are content to have it so.’

34. Then he, the great-souled one, who had his mind purified by the impressions of former good actions, who possessed a store of merits accumulated through many preceding aeons, was deeply agitated when he heard of old age, like a bull who has heard the crash of a thunderbolt close by.

35. Drawing a long sigh and shaking his head, and fixing his eyes on that decrepit old man, and looking round on that exultant multitude he then uttered these distressed words :

36. 'Old age thus strikes down all alike, our memory, comeliness, and valour; and yet the world is not disturbed, even when it sees such a fate visibly impending.

37. 'Since such is our condition, O charioteer, turn back the horses,—go quickly home; how can I rejoice in the pleasure-garden, when the thoughts arising from old age overpower me?'

38. Then the charioteer at the command of the king's son turned the chariot back, and the prince lost in thought entered even that royal palace as if it were empty.

39. But when he found no happiness even there, as he continually kept reflecting, 'old age, old age,' then once more, with the permission of the king, he went out with the same arrangement as before.

40. Then the same deities created another man with his body all afflicted by disease; and on seeing him the son of Suddhodana addressed the charioteer, having his gaze fixed on the man:

41. 'Yonder man with a swollen belly, his whole frame shaking as he pants, his arms and shoulders hanging loose, his body all pale and thin, uttering plaintively the word "mother," when he embraces a stranger,—who, pray, is this?'

42. Then his charioteer answered, 'Gentle Sir, it is a very great affliction called sickness, that has grown up, caused by the inflammation of the (three) humours, which has made even this strong man¹ no longer master of himself.'

43. Then the prince again addressed him, looking upon the man compassionately, 'Is this evil peculiar

to him or are all beings alike threatened by sickness ?'

44. Then the charioteer answered, 'O prince, this evil is common to all ; thus pressed round by diseases men run to pleasure, though racked with pain¹.'

45. Having heard this account, his mind deeply distressed, he trembled like the moon reflected in the waves of water ; and full of sorrow he uttered these words in a low voice :

46. 'Even while they see all this calamity of diseases mankind can yet feel tranquillity ; alas for the scattered intelligence of men who can smile when still not free from the terrors of disease !

47. 'Let the chariot, O charioteer, be turned back from going outside, let it return straight to the king's palace ; having heard this alarm of disease, my mind shrinks into itself, repelled from pleasures.'

48. Then having turned back, with all joy departed, he entered his home, absorbed in thought ; and having seen him thus return a second time, the king himself entered the city.

49. Having heard the occasion of the prince's return he felt himself as deserted by him, and although unused to severe punishment, even when displeased, he rebuked him whose duty it was to see that the road was clear.

50. And once more he arranged for his son all kinds of worldly enjoyments to their highest point ; imploring in his heart, 'Would that he might not be able to forsake us, even though rendered unable only through the restlessness of his senses².'

¹ Rugâturo. [The Tibetan seems to have read rugâmtare,--nad thar-phyin-na, 'having come to the end of illness.' H.W.]

² I would read api nâma sakto —.

51. But when in the women's apartments his son found no pleasure in the several objects of the senses, sweet sounds and the rest, he gave orders for another progress outside, thinking to himself¹, 'It may create a diversion of sentiment².'

52. And in his affection pondering on the condition of his son, never thinking of any ills that might come from his haste, he ordered the best singing-women to be in attendance, as well-skilled in all the soft arts that can please.

53. Then the royal road being specially adorned and guarded, the king once more made the prince go out, having ordered the charioteer and chariot to proceed in a contrary direction (to the previous one).

54. But as the king's son was thus going on his way, the very same deities created a dead man, and only the charioteer and the prince, and none else, beheld him as he was carried dead along the road.

55. Then spoke the prince to the charioteer, 'Who is this borne by four men, followed by mournful companions, who is bewailed, adorned but no longer breathing³?'

56. Then the driver,—having his mind overpowered by the gods who possess pure minds and pure dwellings,—himself knowing the truth, uttered to his lord this truth also which was not to be told:

57. 'This is some poor man who, bereft of his intellect, senses, vital airs and qualities, lying asleep

¹ I would read *manyamānaḥ*.

² A technical term in rhetoric. Cf. *Sāhitya Darp.* § 220.

³ I would read *arvāsy avarudyate*.

and unconscious, like mere wood or straw, is abandoned alike by friends and enemies after they have carefully swathed and guarded him.'

58. Having heard these words of the charioteer he was somewhat startled and said to him, 'Is this an accident peculiar to him alone, or is such the end of all living creatures?'

59. Then the charioteer replied to him, 'This is the final end of all living creatures; be it a mean man, a man of middle state, or a noble, destruction is fixed to all in this world.'

60. Then the king's son, sedate though he was, as soon as he heard of death, immediately sank down overwhelmed, and pressing the end of the chariot-pole with his shoulder spoke with a loud voice,

61. 'Is this end appointed to all creatures, and yet the world throws off all fear and is infatuated! Hard indeed, I think, must the hearts of men be, who can be self-composed in such a road.

62. 'Therefore, O charioteer, turn back our chariot, this is no time or place for a pleasure-excursion; how can a rational being, who knows what destruction is, stay heedless here, in the hour of calamity¹?'

63. Even when the prince thus spoke to him, the charioteer did not turn the chariot back; but at his peremptorily reiterated command he retired to the forest *Padmakhandā*.

64. There he beheld that lovely forest like *Nandana* itself, full of young trees in flower, with intoxicated *kokilas* wandering joyously about, and

¹ The Tibetan has *ñam thag dus-su*, 'at the time of oppression (as by misfortune).' Does this imply a reading *ārtti-kāle*?

with its bright lakes gay with lotuses and well-furnished with watering-places¹.

65. The king's son was perforce carried away to that wood filled with troops of beautiful women, just as if some devotee who had newly taken his vow were carried off, feeling weak to withstand temptation, to the palace of the monarch of Alakā², gay with the dancing of the loveliest heavenly nymphs.

¹ Sc. for cattle, cf. Mahābh. XII, 9270 (in the text read -dīrghikam).

² Kuvera.

BOOK IV.

1. Then from that city-garden, with their eyes restless in excitement, the women went out to meet the prince as a newly-arrived bridegroom ;

2. And when they came up to him, their eyes wide open in wonder, they performed their due homage with hands folded like a lotus-calyx.

3. Then they stood surrounding him, their minds overpowered by passion, as if they were drinking him in with their eyes motionless and blossoming wide with love.

4. Some of the women verily thought that he was Kâma incarnate,—decorated as he was with his brilliant signs as with connate ornaments.

5. Others thought from his gentleness and majesty that it was the moon with its ambrosial beams as it were visibly come down to the earth.

6. Others, smitten by his beauty, yawned¹ as if to swallow him, and fixing their eyes on each other, softly sighed.

7. Thus the women only looked upon him, simply gazing with their eyes,—they spoke not, nor did they smile, controlled by his power.

8. But having seen them thus listless, bewildered in their love, the wise son of the family priest, Udâyin, thus addressed them :

9. 'Ye are all skilled in all the graceful arts.

¹ Cf. Sâhitya Darp. § 155, 13.

proficients in understanding the language of amorous sentiments, possessed of beauty and gracefulness, thorough masters in your own styles.

10. 'With these graces of yours ye may embellish even the Northern Kurus, yea, even the dances¹ of Kuvera, much more this little earth.

11. 'Ye are able to move even sages who have lost all their desires, and to ensnare even the gods who are charmed by heavenly nymphs.

12. 'By your skill in expressing the heart's feelings, by your coquetry, your grace, and your perfect beauty, ye are able to enrapture even women, how much more easily men.

13. 'You thus skilled as ye are, each set² in her own proper sphere,—such as this is your power,—I am not satisfied with your simplicity [when you profess to find him beyond your reach].

14. 'This timid action of yours would be fit for new brides, their eyes closed through shame,—or it might be a blandishment worthy even of the wives of the cowherds³.

15. 'What though this hero be great by his exalted glory, yet "great is the might of women," let this be your firm resolve.

16. 'In olden time a great seer, hard to be conquered even by the gods, was spurned by a harlot, the beauty of Kâsi, planting her feet upon him.

17. 'The Bhikshu Manthâlagautama was also formerly spurned by Bâlamukhyâ with her leg, and

¹ Professor Bûhler suggests *kâkrîdam*, cf. sloka 28.

² I read *niyuktânâm* for *viyuktânâm*.

³ Is this a reference to *Krishna's* story? but cf. Weber, *Ind. Antiquary*, vol. v, p. 254.

wishing to please her he carried out dead bodies for her sake to be buried.

18. 'And a woman low in standing and caste fascinated the great seer Gautama, though a master of long penances and old in years.

19. 'So Sântâ¹ by her various wiles captivated and subdued the sage's son *Rishyasringa*, unskilled in women's ways.

20. 'And the great seer Visvâmitra, though plunged in a profound penance², was carried captive for ten years in the forests by the nymph *Ghrîṭâkî*³.

21. 'Many such seers as these have women brought to shame,—how much more then a delicate prince in the first flower of his age?

22. 'This being so, boldly put forth your efforts that the prosperity of the king's family may not be turned away from him.

23. 'Ordinary women captivate similar lovers; but they are truly women who subdue the natures of high and low.'

24. Having heard these words of Udâyin these women as stung to the heart rose even above themselves for the conquest of the prince.

25. With their brows, their glances, their coquetries, their smiles, their delicate movements, they made all sorts of significant gestures like women utterly terrified.

26. But they soon regained their confidence⁴ through the command of the king and the gentle temperament of the prince, and through the power of intoxication and of love.

¹ Râmây. I, 10 (Schleg. ed.). ² I would read *mahat'tapaḥ*.

³ Râmây. IV, 35. ⁴ Lit. 'dispelled their want of confidence.'

27. Then surrounded by troops of women the prince wandered in the wood like an elephant in the forests of Himavat accompanied by a herd of females.

28. Attended by the women he shone in that pleasant grove, as the sun surrounded by Apsarasas in his royal garden.

29. There some of them, urged by passion, pressed him with their full firm bosoms in gentle collisions.

30. Another violently embraced him after making a pretended stumble,—leaning on him with her shoulders drooping down, and with her gentle creeper-like arms dependent.

31. Another with her mouth smelling of spirituous liquor, her lower lip red like copper, whispered in his ear, 'Let my secret be heard.'

32. Another, all wet with unguents, as if giving him her command, clasped his hand eagerly and said, 'Perform thy rites of adoration here.'

33. Another, with her blue garments continually slipping down in pretended intoxication, stood conspicuous with her tongue visible like the night with its lightning flashing.

34. Others, with their golden zones tinkling, wandered about here and there, showing to him their hips veiled with thin cloth.

35. Others leaned, holding a mango-bough in full flower, displaying their bosoms like golden jars.

36. Another, coming from a lotus-bed, carrying lotuses and with eyes like lotuses, stood like the lotus-goddess Padmâ, by the side of that lotus-faced prince.

37. Another sang a sweet song easily understood, and with the proper gesticulations, rousing

him, self-subdued though he was, by her glances, as saying, 'O how thou art deluded!'

38. Another, having armed herself¹ with her bright face, with its brow-bow drawn to its full, imitated his action, as playing the hero.

39. Another, with beautiful full bosoms, and having her earrings waving in the wind², laughed loudly at him, as if saying, 'Catch me, sir, if you can!'

40. Some, as he was going away, bound him with strings of garlands,—others punished him with words like an elephant-driver's hook, gentle yet reproachful.

41. Another, wishing to argue with him, seizing a mango-spray, asked, all bewildered with passion, 'This flower, whose is it?'

42. Another, assuming a gait and attitude like those of a man, said to him, 'Thou who art conquered by women, go and conquer this earth!'

43. Then another with rolling eyes, smelling a blue lotus, thus addressed the prince with words slightly indistinct in her excitement,

44. 'See, my lord, this mango covered with its honey-scented flowers, where the kokila sings, as if imprisoned in a golden cage.

45. 'Come and see this asoka tree, which augments lovers' sorrows,—where the bees make a noise as if they were scorched by fire.

46. 'Come and see this tilaka tree, embraced by a slender mango-branch, like a man in a white garment by a woman decked with yellow unguents.

47. 'Behold this kuruvaka in flower, bright like

fresh¹ resin-juice, which bends down as if it felt reproached by the colour of women's nails².

48. 'Come and see this young asoka, covered all over with new shoots, which stands as it were ashamed at the beauty of our hands.

49. 'See this lake surrounded by the sinduvâra shrubs growing on its banks³, like a fair woman reclining, clad in fine white cloth.

50. 'See the imperial power of females,—yonder ruddy-goose in the water goes behind his mate following her like a slave.

51. 'Come and listen to the notes of this intoxicated cuckoo as he sings, while another cuckoo sings as if consenting, wholly without care.

52. 'Would that thine was the intoxication of the birds which the spring produces,—and not the thought of a thinking man, ever pondering how wise he is!'

53. Thus these young women, their souls carried away by love, assailed the prince with all kinds of stratagems.

54. But although thus attacked, he, having his senses guarded by self-control, neither rejoiced nor smiled, thinking anxiously, 'One must die.'

55. Having seen them in their real condition⁴, that best of men pondered with an undisturbed⁵ and steadfast mind.

¹ I read *nirmuktam*, which might mean 'just exuded,' or the whole compound may mean (cf. Kum. Sambh. V, 34) 'like a lip which has given up the use of pinguent.'

² Cf. Vikramorvaṣi, Act II, *strî-nakha-pâ/alam kuruvakam*.

³ I read *tîragaiḥ sinduvârakaiḥ*.

⁴ For *vasthânam* cf. Maitri Upan. (Comm.) VI, 1.

⁵ I would read *asamvignena*.

56. 'What is it that these women lack¹ that they perceive not that youth is fickle? for this old age will destroy whatever has beauty.

57. 'Verily they do not see any one's plunge into disease, and so dismissing fear, they are joyous in a world which is all pain.

58. 'Evidently they know nothing of death, which carries all away; and so at ease and without distress they can sport and laugh.

59. 'What rational being, who knows of old age, death and sickness, could stand² or sit down at his ease or sleep, far less laugh?

60. 'But he verily is like one bereft of sense, who, beholding another aged or sick or dead, remains self-possessed and not afflicted.

61. '(So) even when a tree is deprived of its flowers and fruits, or if it is cut down and falls, no other tree sorrows.'

62. Seeing him thus absorbed in contemplation, with his desires estranged from all worldly objects, Udāyin, well skilled in the rules of policy, with kindly feelings addressed him :

63. 'Since I was appointed by the king as a fitting friend for thee, therefore I have a wish to speak to thee in this friendliness of my heart.

64. 'To hinder from what is disadvantageous,—to urge to what is advantageous,—and not to forsake in misfortune,—these are the three marks of a friend.

65. 'If I, after having promised my friendship, were not to heed when thou turnest away from the great end of man, there would be no friendship in me.

¹ Kim vinâ.

² I would conjecture tish/hen.

66. 'Therefore I speak as thy friend,—such rudeness as this to women is not befitting for one young in years and graceful in person.

67. 'It is right to woo a woman even by guile,—this is useful both for getting rid of shame and for one's own enjoyment.

68. 'Reverential behaviour and compliance with her wishes are what binds a woman's heart; good qualities truly are a cause of love, and women love respect.

69. 'Wilt thou not then, O large-eyed prince, even if thy heart is unwilling, seek to please them with a courtesy worthy of this beauty of thine?

70. 'Courtesy is the balm of women, courtesy is the best ornament; beauty without courtesy is like a grove without flowers.

71. 'But of what use is courtesy by itself? let it be assisted by the heart's feelings; surely, when worldly objects so hard to attain are in thy grasp, thou wilt not despise them.

72. 'Knowing that pleasure was the best of objects, even the god Purāṇḍara (Indra) wooed in olden time Ahalyā the wife of the saint Gautama.

73. 'So too Agastya wooed Rohiṇī, the wife of Soma; and therefore, as Sruti saith, a like thing befell Lopāmudrā¹.

74. 'The great ascetic Vṛhaspati begot Bharadvāga on Mamatā the daughter of the Maruts, the wife of Autathya².

¹ Agastya's wife. This seems to refer to Lopāmudrā's words to her husband in Rig-veda I, 179; cf. also Mahābh. III, xcvi.

² This should be Utathya (cf. Mahābh. I, civ). Mamatā had Dīrghatamas by her husband and Bharadvāga by Vṛhaspati. The MSs. read Samatā.

75. 'The Moon, the best of offerers, begat Budha of divine nature on the spouse of Vṛihaspati as she was offering a libation¹.

76. 'So too in old time Parāśara, overpowered by passion on the bank of the Yamunā, lay with the maiden Kālī who was the daughter of the son of the Water (Agni).

77. 'The sage Vasishṭha through lust begot a son Kapiñgalāda on Akshamālā a despised low-caste woman².

78. 'And the seer-king Yayāti, even when the vigour of his prime was gone, sported in the Kaitraratha forest with the Apsaras Visvāṅgī.

79. 'And the Kaurava king Pāṇḍu, though he knew that intercourse with his wife would end in death, yet overcome by the beauty and good qualities of Mādrī yielded to the pleasures of love.

80. 'And so Karālaganaka, when he carried off the Brāhman's daughter, incurred loss of caste thereby, but he would not give up his love.

81. 'Great heroes such as these pursued even contemptible desires for the sake of pleasure, how much more so when they are praiseworthy of their kind?

82. 'And yet thou, a young man, possessed of strength and beauty, despisest enjoyments which rightly belong to thee, and to which the whole world is devoted.'

83. Having heard these specious words of his, well-supported by sacred tradition, the prince made reply, in a voice like the thundering of a cloud :

¹ She is called Tārā, Vishṇu Pur. IV, 6.

² Manu IX, 23.

84. 'This speech manifesting affection is well-befitting in thee; but I will convince thee as to where thou wrongly judgest me.

85. 'I do not despise worldly objects, I know that all mankind are bound up therein; but remembering that the world is transitory, my mind cannot find pleasure in them.

86. 'Old age, disease, and death—if these three things did not exist, I too should find my enjoyment in the objects that please the mind.

87. 'Yet even though this beauty of women were to remain perpetual, still delight in the pleasures of desire would not be worthy of the wise man.

88. 'But since their beauty will be drunk up by old age, to delight therein through infatuation cannot be a thing approved even by thyself¹.

89. 'He who himself subject to death, disease, and old age, can sport undisturbed with those whose very nature implies death, disease, and old age,—such a man is on a level with birds and beasts.

90. 'And as for what thou sayest as to even those great men having become victims to desire,—do not be bewildered by them, for destruction was also their lot.

91. 'Real greatness is not to be found there, where there is universally destruction, or where there is attachment to earthly objects, or a want of self-control.

92. 'And when thou sayest, "Let one deal with women even by guile," I know nought about guile, even if it be accompanied with courtesy.

93. 'That compliance too with a woman's wishes

pleases me not, if truthfulness be not there ; if there be not a union with one's whole soul and nature, then "out upon it" say I.

94. 'A soul overpowered by passion, believing in falsehood, carried away by attachment and blind to the faults of its objects,—what is there in it worth being deceived ?

95. 'And if the victims of passion do deceive one another,—are not men unfit for women to look at and women for men ?

96. 'Since then these things are so, thou surely wouldest not lead me astray into ignoble pleasures,—me afflicted by sorrow, and subject to old age and death ?

97. 'Ah ! thy mind must be very firm and strong, if thou canst find substance in the transitory pleasures of sense ; even in the midst of violent alarm thou canst cling to worldly objects, when thou seest all created beings in the road of death.

98. 'But I am fearful and exceedingly bewildered, as I ponder the terrors of old age, death, and disease ; I can find no peace, no self-command, much less can I find pleasure, while I see the world as it were ablaze with fire.

99. 'If desire arises in the heart of the man, who knows that death is certain,—I think that his soul must be made of iron, who restrains it in this great terror and does not weep.'

100. Then the prince uttered a discourse full of resolve and abolishing the objects of desire ; and the lord of day, whose orb is the worthy centre of human eyes, departed to the Western Mountain.

101. And the women, having worn their garlands and ornaments in vain, with their graceful arts and

endearments all fruitless, concealing their love deep in their hearts¹, returned to the city with broken hopes.

102. Having thus seen the beauty² of the troop of women who had gone out to the city-garden, now withdrawn in the evening,—the prince, pondering the transitoriness which envelopes all things, entered his dwelling.

103. Then the king, when he heard how his mind turned away from all objects of sense, could not lie down all that night, like an elephant with an arrow in its heart; but wearied in all sorts of consultation, he and his ministers could find no other means beside these (despised) pleasures to restrain his son's purpose.

¹ Reading *sva eva bhâve* from the Tibetan.

² Reading *sriyam* for *striyam*.

BOOK V.

1. He, the son of the Śākya king, even though thus tempted by the objects of sense which infatuate others, yielded not to pleasure and felt not delight, like a lion deeply pierced in his heart by a poisoned arrow.

2. Then one day accompanied by some worthy sons of his father's ministers, friends full of varied converse,—with a desire to see the glades of the forest and longing for peace. he went out with the king's permission.

3. Having mounted his good horse Kamthaka, decked with bells and bridle-bit of new gold, with beautiful golden harness and the chowrie waving¹, he went forth like the moon² mounted on a comet.

4. Lured by love of the wood and longing for the beauties of the ground³, he went to a spot near at hand⁴ on the forest-outskirts; and there he saw a piece of land being ploughed, with the path of the plough broken like waves on the water.

¹ 'The white bushy tail of the Tibet cow, fixed on a gold or ornamented shaft, rose from between the ears of the horse.' Wilson, *Hindu Drama*, I, p. 200.

² The Tibetan has *tog-la ljon-dañ chu-skyes tog-can*, 'like him who has the sign of a tree and water-born (lotus,) (mounted) on a comet,' but with no further explanation. Could this mean the moon as *oshadhipati* and as *kumu esa*?

³ Should we read *-gunetkkhuñ* for *-gunâkkhah*?

⁴ *Nikriśh/atarâm*; one MS. reads *vikriśh/a-*, 'ploughed.

5. Having beheld the ground in this condition, with its young grass scattered and torn by the plough, and covered with the eggs and young of little insects which were killed, he was filled with deep sorrow as for the slaughter of his own kindred.

6. And beholding the men as they were ploughing, their complexions spoiled by the dust, the sun's rays, and the wind, and their cattle bewildered with the burden of drawing, the most noble one felt extreme compassion.

7. Having alighted from the back of his horse, he went over the ground slowly, overcome with sorrow, — pondering the birth and destruction of the world, he, grieved, exclaimed, 'this is indeed pitiable.'

8. Then desiring to become perfectly lonely in his thoughts, having stopped those friends who were following him, he went to the root of a rose-apple in a solitary spot, which had its beautiful leaves all tremulous (in the wind).

9. There he sat down on the ground covered with leaves¹, and with its young grass bright like lapis lazuli; and, meditating on the origin and destruction of the world, he laid hold of the path that leads to firmness of mind.

10. Having attained to firmness of mind², and being forthwith set free from all sorrows such as the desire of worldly objects and the rest, he attained

¹ The MSS. add *-khoravatyām*, an obscure word, which may be connected with *khura* or perhaps should be altered to *-koravatyām*, i.e. 'covered with sharp-pointed leaves,' or 'covered with leaves and buds.' [The Tibetan has *gčan-mar ldan-pai sa-gzhi dēr-ni de zhugs-te*, 'on the pure ground here he sitting.' This might point to *so-tra saukavatyām* H.W.]

² Query, *samavāptamanāsthitiḥ* for *-manāsthiteḥ*.

the first stage of contemplation, unaffected by sin, calm, and 'argumentative'¹.

11. Having then obtained the highest happiness sprung from deliberation², he next pondered this meditation,—having thoroughly understood in his mind the course of the world.

12. 'It is a miserable thing that mankind, though themselves powerless³ and subject to sickness, old age, and death, yet, blinded by passion and ignorant, look with disgust on another who is afflicted by old age or diseased or dead.

13. 'If I here, being such myself, should feel disgust for another who has such a nature, it would not be worthy or right in me who know this highest duty.'

14. As he thus considered thoroughly these faults of sickness, old age, and death which belong to all living beings, all the joy which he had felt in the activity of his vigour, his youth, and his life, vanished in a moment.

15. He did not rejoice, he did not feel remorse; he suffered no hesitation, indolence, nor sleep; he felt no drawing towards the qualities of desire; he hated not nor scorned another.

16. Thus did this pure passionless meditation grow within the great-souled one; and unobserved by the other men, there crept up a man in a beggar's dress.

17. The king's son asked him a question,—he said to him, 'Tell me, who art thou?' and the other replied, 'Oh bull of men, I, being terrified at birth

¹ Savitarka, cf. Yoga-sūtras I, 42. (Read anāsrava-.)

² Two syllables are lost in this line.

³ Arasaḥ.

and death, have become an ascetic for the sake of liberation.

18. 'Desiring liberation in a world subject to destruction, I seek that happy indestructible abode,—isolated from mankind, with my thoughts unlike those of others, and with my sinful passions turned away from all objects of sense

19. ' Dwelling anywhere, at the root of a tree, or in an uninhabited house, a mountain or a forest,—I wander without a family and without hope, a beggar ready for any fare, seeking only the highest good.'

20. When he had thus spoken, while the prince was looking on, he suddenly flew up to the sky; it was a heavenly inhabitant who, knowing that the prince's thoughts were other than what his outward form promised, had come to him for the sake of rousing his recollection.

21. When the other was gone like a bird to heaven, the foremost of men was rejoiced and astonished; and having comprehended the meaning of the term *dharma*¹, he set his mind on the manner of the accomplishment of deliverance.

22. Then like Indra himself, and having tamed his senses,—desiring to return home he mounted his noble steed; and having made him turn back as he looked for his friends, from that moment he sought no more the desired forest.

23. Ever seeking to make an end of old age and death, fixing his thoughts in memory on dwelling in the woods, he entered the city again but with no feelings of longing, like an elephant entering an exercise-ground² after roaming in a forest-land.

24. ' Happy truly and blessed is that woman whose

¹ *Dharmasamgāhā* ?

² Cf. II, 3.

husband is such as thou, O long-eyed prince !' So, on seeing him, the princess exclaimed, folding her hands to welcome him, as he entered the road.

25. He whose voice was deep-sounding like a cloud heard this address and was filled with profound calm ; and as he heard the word 'blessed'¹ he fixed his mind on the attainment of Nirvâna.

26. Then the prince whose form was like the peak of a golden mountain,—whose eye, voice, and arm resembled a bull, a cloud, and an elephant²,—whose countenance and prowess were like the moon and a lion,—having a longing aroused for something imperishable,—went into his palace.

27. Then stepping like a lion he went towards the king who was attended by his numerous counsellors, like Sanatkumâra in heaven waiting on Indra resplendent in the assembly³ of the Maruts.

28. Prostrating himself, with folded hands, he addressed him, 'Grant me graciously thy permission, O lord of men,—I wish to become a wandering mendicant for the sake of liberation, since separation is appointed for me.'

29. Having heard his words, the king shook like a tree struck by an elephant, and having seized his folded hands which were like a lotus, he thus addressed him in a voice choked with tears :

30. 'O my son, keep back this thought, it is not the time for thee to betake thyself to dharma; they say that the practice of religion is full of evils in the first period of life when the mind is still fickle.

¹ Sc. *nirvrîta*.

² *Gagamegharshabhabâhunisvanâkshaḥ?* So Chinese translation, Beal, st. 356.

³ I read *samitau*.

31. 'The mind of the thoughtless ignorant young man whose senses are eager for worldly objects, and who has no power of settled resolution for the hardships of vows of penance, shrinks back from the forest, for it is especially destitute of discrimination.

32. 'It is high time for me to practise religion, O my child of loved qualities¹, leaving my royal glory to thee who art well worthy to be distinguished by it; but thy religion, O firm-striding hero, is to be accomplished by heroism; it would be irreligion if thou wert to leave thine own father.

33. 'Do thou therefore abandon this thy resolution; devote thyself for the present to the duties of a householder; to a man who has enjoyed the pleasures of his prime, it is delightful to enter the penance-forest.'

34. Having heard these words of the king, he made his reply in a voice soft like a sparrow's: 'If thou wilt be my surety, O king, against four contingencies, I will not betake myself to the forest.

35. 'Let not my life be subject to death, and let not disease impair this health of mine; let not old age attack my youth, and let not misfortune destroy my weal.'

36. When his son uttered a speech so hard to be understood, the king of the Sâkyas thus replied: 'Abandon this idea bent upon departure; extravagant desires are only ridiculous.'

37. Then he who was firm as Mount Meru addressed his father: 'If this is impossible, then this course of mine is not to be hindered; it is not right to lay hold of one who would escape² from a house that is on fire.

¹ Or 'lover of religion.'

² Read *niskikramishum*.

38. 'As separation is inevitable to the world, but not for Dharma', this separation is preferable ; will not death sever me helplessly, my objects unattained and myself unsatisfied?'

39. The monarch, having heard this resolve of his son longing for liberation, and having again exclaimed, 'He shall not go,' set guards round him and the highest pleasures.

40. Then having been duly instructed¹ by the counsellors, with all respect and affection, according to the sâstras, and being thus forbidden with tears by his father, the prince, sorrowing, entered into his palace.

41. There he was gazed at by his wives with restless eyes, whose faces were kissed by their dangling earrings, and whose bosoms were shaken with their thick-coming sighs,—as by so many young fawns.

42. Bright like a golden mountain, and bewitching the hearts of the noble women, he enraptured their ears, limbs, eyes, and souls by his speech, touch, form, and qualities.

43. When the day was gone, then, shining with his form like the sun, he ascended the palace, as the rising sun ascends Mount Meru, desiring to dispel the darkness by his own splendour.

44. Having ascended, he repaired to a special golden seat decorated with embellishments of diamond, with tall lighted candlesticks ablaze with gold, and its interior filled with the incense of black aloë-wood.

45. Then the noblest of women waited during the

¹ This accompanies the soul at death ; cf. *Manu* VIII, 17.

² Does this allude to *Udāyin*? or should we translate it 'being shown the way?'

night on the noblest of men who was like Indra himself, with a concert of musical instruments, as the crowds of heavenly nymphs wait on the son of the Lord of wealth¹ upon the summit of Himavat, white like the moon.

46. But even by those beautiful instruments like heavenly music he was not moved to pleasure or delight; since his desire to go forth from his home to seek the bliss of the highest end was never lulled.

47. Then by the power of the heavenly beings most excellent in self-mortification, the Akanish~~th~~as, who knew the purpose of his heart, deep sleep was suddenly thrown on that company of women and their limbs and gestures became distorted².

48. One was lying there, resting her cheek on her trembling arm; leaving as in anger her lute, though dearly loved, which lay on her side, decorated with gold leaf.

49. Another shone with her flute clinging to her hand, lying with her white garments fallen from her bosom,—like a river whose banks are smiling with the foam of the water and whose lotuses are covered with a straight line of bees³.

50. Another was sleeping⁴, embracing her drum as a lover, with her two arms tender like the shoot of a young lotus and bearing their bracelets closely linked, blazing with gold.

51. Others, decked with new golden ornaments

¹ Sc. Kuvera. I follow Professor Max Müller's suggested reading himava~~kk~~hirasīva for the MS. himavadgirisīra.

² With this description of the sleeping women compare that in the Rāmāyana, V, 10.

³ The bees represent the flute held in the lotus-like hand.

⁴ I would read tathāparā.

and wearing peerless yellow garments, fell down alas! helpless with sleep, like the boughs of the Karvikāra broken by an elephant.

52. Another, leaning on the side of a window, with her willow-form bent like a bow, shone as she lay with her beautiful necklace hanging down, like a statue¹ in an archway made by art.

53. The lotus-face of another, bowed down, with the pinguent-lines on her person rubbed by the jewelled earrings, appeared to be a lotus with its stalk bent into a half-circle, and shaken by a duck standing on it².

54. Others, lying as they sat, with their limbs oppressed by the weight of their bosoms, shone in their beauty, mutually clasping one another with their twining arms decorated with golden bracelets.

55. And another damsel lay sound asleep, embracing her big lute as if it were a female friend, and rolled it about, while its golden strings trembled, with her own face bright with her shaken earrings.

56. Another lay, with her tabour,

57. Others showed no lustre with their eyes shut, although they were really full-eyed and fair-browed, —like the lotus-beds with their buds closed at the setting of the sun.

58. Another, with her hair loose and dishevelled, and her skirts and ornaments fallen from her loins, lay with her necklace in confusion, like a woman crushed by an elephant and then dropped.

59. Others, helpless and lost to shame, though

¹ *Sālabhaṃgikā*?

² This is a hard verse, but the woman's face above the bent body seems to be compared to the duck standing on the flower and bending its stalk.

naturally self-possessed and endued with all graces of person, breathed violently as they lay and yawned with their arms distorted and tossed about.

60. Others, with their ornaments and garlands thrown off,—unconscious, with their garments spread out unfastened,—their bright eyes wide open and motionless,—lay without any beauty as if they were dead.

61. Another, with fully-developed limbs, her mouth wide open, her saliva dropping, and her person exposed, lay as though sprawling in intoxication,—she spoke not, but bore every limb distorted.

62. Thus that company of women, lying in different attitudes, according to their disposition and family, bore the aspect of a lake whose lotuses were bent down and broken by the wind.

63. Then having seen these young women thus lying distorted and with uncontrolled gestures,—however excellent their forms and graceful their appearance,—the king's son felt moved with scorn.

64. 'Such is the nature of women, impure and monstrous in the world of living beings; but deceived by dress and ornaments a man becomes infatuated by a woman's attractions.

65. 'If a man would but consider the natural state of women and this change produced in them by sleep, assuredly he would not cherish his folly; but he is smitten from a right will and so succumbs to passion.'

66. Thus to him having recognised that difference there arose a desire to escape in the night; and then the gods, knowing his purpose, caused the door of the palace to fly open.

67. Then he went down from the roof of the

palace, scorning those women who lay thus distorted; and having descended, undauntedly he went out first into the courtyard¹.

68. Having awakened his horse's attendant, the swift *Khamdaka*, he thus addressed him: 'Bring me quickly my horse *Kamthaka*², I wish to-day to go hence to attain immortality.

69. 'Since such is the firm content which to-day is produced in my heart, and since my determination is settled in calm resolve, and since even in loneliness I seem to possess a guide,—verily the end which I desire is now before me.

70. 'Since abandoning all shame and modesty these women lay before me as they did, and the two doors opened of their own accord, verily the time is come to depart for my true health.'

71. Then, accepting his lord's command, though he knew the purport of the king's injunctions, as being urged by a higher power in his mind, he set himself to bring the horse.

72. Then he brought out for his master that noble steed, his mouth furnished with a golden bit, his back lightly touched by the bed on which he had been lying, and endued with strength, vigour, speed, and swiftness³;

73. With a long chine, and root of the tail and heel,—gentle, with short hair, back, and ears,—with his back, belly, and sides depressed and elevated,—with broad nostrils, forehead, hips, and breast⁴.

74. The broad-chested hero, having embraced him,

¹ Cf. *Mahābh.* II, 32.

² Spelt in the MSS. sometimes *Kamthaka*, but not always clear.

³ Read *gavatvarōpapaṇṇam* for MS. *gavatvalo-*.

⁴ Cf. the description in Shakespeare's *Venus and Adonis*.

and caressing him with his lotus-like hand, ordered him with a gentle-toned voice, as if he were desirous to plunge into the middle of an army :

75. ' Oftentimes have evil enemies been overthrown by the king when mounted on thee; do thou, O best of steeds, so exert thyself that I too may obtain the highest immortality¹ '.

76. ' Companions are easy to be found in battle or in the happiness obtained by winning worldly objects or in attaining wealth; but companions are hard for a man to find who has fallen into misfortune or when he flies for refuge to Dharma.

77. ' And yet all those who in this world are companions, whether in sinful custom or in seeking for Dharma,—as my inner soul now recognises,—they too are verily sharers in the common aim.

78. ' Since then, when I attain this righteous end, my escape from hence will be for the good of the world,—O best of steeds, by thy speed and energy, strive for thine own good and the good of the world.'

79. Thus having exhorted the best of steeds like a friend to his duty, he, the best of men, longing to go to the forest, wearing a noble form, in brightness like fire², mounted the white horse as the sun an autumnal cloud.

80. Then that good steed, avoiding all noises which would sound startling in the dead of night and awaken the household,—all sound of his jaws hushed and his neighing silenced,—went forth, planting his hurrying steps at full speed.

81. With their lotus-like hands, whose fore-arms

¹ Yathâvat=yathâ.

² Asitagati seems here used like *krishṇagati*, 'fire.'

were adorned with golden bracelets, the Yakshas, with their bodies bent down, threw lotuses and bore up his hoofs as he rushed in startled haste.

82. The city-roads which were closed with heavy gates and bars, and which could be with difficulty opened¹ even by elephants, flew open of their own accord without noise, as the prince went through.

83. Firm in his resolve and leaving behind without hesitation his father who turned ever towards him², and his young son, his affectionate people and his unparalleled magnificence, he then went forth out of his father's city.

84. Then he with his eyes long and like a full-blown lotus, looking back on the city, uttered a sound like a lion, 'Till I have seen the further shore of birth and death I will never again enter the city called after Kapila.'

85. Having heard this his utterance, the troops of the court of the Lord of wealth³ rejoiced; and the hosts of the gods, triumphing, wished him a successful accomplishment of his purpose.

86. Other heavenly beings with forms bright like fire, knowing that his purpose was hard to fulfil, produced a light on his dewy path like the rays of the moon issuing from the rift of a cloud.

87. But he with his horse like the horse of Indra, the lord of bay horses, hurrying on as if spurred in his mind, went over the leagues full of many conflicting emotions⁴,—the sky all the while with its cloud-masses checkered with the light of the dawn.

¹ Apâdhriyante MSS., but I read apâvri-.

² Abhimukham.

³ Sc. the Yakshas.

⁴ Or perhaps 'six leagues'

BOOK VI.

1. Then when the sun, the eye of the world, was just risen, he, the noblest of men, beheld the hermitage of the son of *Bhrigu*,

2. Its deer all asleep in quiet trust, its birds tranquilly resting,—seeing it he too became restful, and he felt as if his end was attained.

3. For the sake of ending his wonder and to show reverence for the penances observed, and as expressing his own conformity therewith¹, he alighted from the back of his horse.

4. Having alighted, he stroked the horse, exclaiming, ‘All is saved,’ and he spoke well-pleased to *Khamdaka*, bedewing him as it were with tears from his eyes :

5. ‘Good friend, thy devotion to me and thy courage of soul have been proved by thy thus following this steed whose speed is like that of *Târshya*².

6. ‘Bent even though I am on other business, I am wholly won in heart by thee,—one who has such a love for his master, and at the same time is able to carry out his wish.

7. ‘One can be able without affection, and affectionate though unable; but one like thee, at once affectionate and able, is hard to find in the world.

¹ *Svâm kânuvartitâm rakshan*. [The Tibetan has the obscure *rañ-gi rjes-su bsrūn-wa la*=*sva + anu + rakshan*? H. W.]

² An old mythic representation of the sun as a horse.

8. 'I am pleased with this noble action of thine; this feeling is seen towards me, even though I am regardless of conferring rewards.

9. 'Who would not be favourably disposed to one who stands to him as bringing him reward? but even one's own people commonly become mere strangers in a reverse of fortune¹.

10. 'The son is maintained for the sake of the family, the father is honoured for the sake of our own (future) support; the world shows kindness for the sake of hope; there is no such a thing as unselfishness without a motive.

11. 'Why speak many words? in short, thou hast done me a very great kindness; take now my horse and return, I have attained the desired wood.'

12. Thus having spoken, the mighty hero in his desire to show perfect gentleness² unloosed his ornaments and gave them to the other, who was deeply grieved.

13. Having taken a brilliant jewel whose effect illumined his diadem, he stood, uttering these words like the mountain Mamdara with the sun resting on it:

14. 'By thee with this jewel, O *Khamda*, having offered him repeated obeisance, the king, with his loving confidence still unshaken, must be enjoined to stay his grief.

15. "I have entered the ascetic-wood to destroy old age and death,—with no thirst for heaven, with no lack of love nor feeling of anger.

¹ *Ganibhavati* may be a quaint expression for *paragano bhavati*,—this seems the meaning of the Tibetan. Or we might read *ganyo bhavati*.

² *Ānrisamsa* (for *ānrisamsya*), see *Pāṇini* V, 1, 130 *gana*.

16. "Do not think of mourning for me who am thus gone forth from my home ; union, however long it may last, in time will come to an end.

17. "Since separation is certain, therefore is my mind fixed on liberation ; how shall there not be repeated severings from one's kindred ?

18. "Do not think of mourning for me who am gone forth to leave sorrow behind ; it is the thralls of passion, who are attached to desires, the causes of sorrow, for whom thou shouldst mourn.

19. "This was the firm persuasion of our predecessors,—I as one departing by a common road am not to be mourned for by my heir.

20. "At a man's death there are doubtless heirs to his wealth ; but heirs to his merit are hard to find on the earth or exist not at all.

21. "Even though thou sayest, 'He is gone at a wrong time to the wood,'—there is no wrong time for religious duty (dharma), life being fragile as it is.

22. "Therefore my determination is, 'I must seek my supreme good this very day ;' what confidence can there be in life, when death stands as our adversary ?"

23. 'Do thou address the king, O friend, with these and such-like words ; and do thou use thy efforts so that he may not even remember me.

24. 'Yea, do thou repeat to the king our utter unworthiness ; through unworthiness affection is lost, —and where affection is lost, there is no sorrow.'

25. Having heard these words, *Khamda*, overwhelmed with grief, made reply with folded hands, his voice choked by tears :

26. 'At this state of mind of thine, causing afflic-

tion to thy kindred, my mind, O my lord, sinks down like an elephant in the mud of a river.

27. 'To whom would not such a determination as this of thine cause tears, even if his heart were of iron,—how much more if it were throbbing with love ?

28. 'Where¹ is this delicacy of limb, fit to lie only in a palace,—and where is the ground of the ascetic-forest, covered with the shoots of rough kusa grass ?

29. 'When, on hearing thy resolve, I first brought thee this horse,—it was fate only, O my lord, which made me do it. mastering my will.

30. 'But how could I, O king, by mine own will,—knowing this thy decision,—carry back the horse to the sorrow of Kapilavastu ?

31. 'Surely thou wilt not abandon, O hero, that fond old king, so devoted to his son, as a heretic might the true religion ?

32. 'And her, thy second mother, worn with the care of bringing thee up,—thou wilt not surely forget her, as an ingrate a benefit ?

33. 'Thou wilt not surely abandon thy queen, endowed with all virtues, illustrious for her family, devoted to her husband and with a young son, as a coward the royal dignity within his reach ?

34. 'Thou wilt not abandon the young son of Yasodharâ, worthy of all praise, thou the best of the cherishers of religion and fame, as a dissolute spend-thrift his choicest glory ?

35. 'Or even if thy mind be resolved to abandon thy kindred and thy kingdom, thou wilt not, O master, abandon me,—thy feet are my only refuge.

¹ A common expression (which occurs also in Persian poetry) to imply the incompatibility of two things.

36. 'I cannot go to the city with my soul thus burning, leaving thee behind in the forest as Sumitra¹ left the son of Raghu.

37. 'What will the king say to me, returning to the city without thee? or what shall I say to thy queens by way of telling them good news?

38. 'As for what thou saidst, "thou must repeat my unworthiness to the king"—how shall I speak what is false of thee as of a sage without a fault?

39. 'Or even if I ventured to speak it with a heart ashamed and a tongue cleaving to my mouth, who would think of believing it?

40. 'He who would tell of or believe the fierceness of the moon, might tell of or believe thy faults. O physician of faults.

41. 'Him who is always compassionate and who never fails to feel pity, it ill befits to abandon one who loves;—turn back and have mercy on me.'

42. Having heard these words of *Khamda* overcome with sorrow,—self-possessed with the utmost firmness the best of speakers answered:

43. 'Abandon this distress, *Khamda*, regarding thy separation from me,—change is inevitable in corporeal beings who are subject to different births.

44. 'Even if I through affection were not to abandon my kindred in my desire for liberation, death would still make us helplessly abandon one another.

45. 'She, my mother, by whom I was borne in the womb with great thirst and pains,—where am I now with regard to her, all her efforts fruitless, and where is she with regard to me?

46. 'As birds go to their roosting-tree and then

¹ This is the Sumantra of the *Rāmāyana* II, 57.

depart, so the meeting of beings inevitably ends in separation.

47. 'As clouds, having come together, depart asunder again, such I consider the meeting and parting of living things.

48. 'And since this world goes away, each one of us deceiving the other,—it is not right to think anything thine own in a time of union which is a dream.

49. 'Since the trees are parted from the innate colour of their leaves, why should there not still more be the parting of two things which are alien to each other?

50. 'Therefore, since it is so, grieve not, my good friend, but go; or if thy love lingers, then go and afterwards return.

51. 'Say, without reproaching us, to the people in Kapilavastu, "Let your love for him be given up, and hear his resolve.

52. "'Either he will quickly come back, having destroyed old age and death; or else he will himself perish, having failed in his purpose and lost hold of every support."

53. Having heard his words, Kamthaka, the noblest of steeds, licked his feet with his tongue and dropped hot tears.

54. With his hand whose fingers were united with a membrane and which was marked with the auspicious svastika, and with its middle part curved¹, the prince stroked him and addressed him like a friend:

55. 'Shed no tears, Kamthaka, this thy perfect

¹ Professor Kielhorn suggests *ākra-madhyena*, 'with a wheel in its centre,' cf. VIII, 55.

equine nature has been proved,—bear with it, this thy labour will soon have its fruit.'

56. Then seizing the sharp jewelled sword which was in *Khamdaka's* hand, he resolutely drew out from the sheath the blade decked with golden ornaments, like a serpent from its hole.

57. Having drawn it forth, dark blue like a blue lotus petal, he cut his decorated tiara and his hair, and he tossed it with its scattered muslin into the air as a grey goose into a lake.

58. And the heavenly beings, with a longing to worship it, seized it respectfully as it was thrown up; and the divine hosts paid it due adoration in heaven with celestial honours.

59. Having thus divorced his ornaments and banished all royal magnificence from his head, and seeing his muslin floating away like a golden goose, the steadfast prince desired a sylvan dress.

60. Then a celestial being, wearing the form of a hunter, pure in heart, knowing his thoughts, approached near him in dark-red garments; and the son of the *Sākya* king thus addressed him:

61 'Thy red garments are auspicious, the sign of a saint; but this destructive bow is not befitting; therefore, my good friend, if there is no strong preference in the matter, do thou give me that dress and take this of mine.'

62. The hunter replied, It has given me my desire¹, O giver of desires, as by this I have inspired

¹ I have taken *ârât* as from *â + râ*, but Professor Kielhorn suggests that it might mean 'near.' 'Although in this dress I make the deer come confidently close to me and then kill them, yet take it if you want it.' [The Tibetan seems to have read *kâmasârât*,—*dod-pa sñin-po las*, 'from essence of desire.' H.W.]

animals with confidence and then killed them ; but if thou hast need of it O thou who art like Indra, accept it at once and give me the white dress.'

63. With extreme joy he then took that sylvan dress and gave away the linen one ; and the hunter assuming his heavenly form, having taken the white garment, went to heaven.

64. Then the prince and the attendant of the horse were filled with wonder as he was thus going and forthwith they paid great honour anew to that sylvan dress.

65. Then the great-souled one, having dismissed the weeping *Khamda*, and wearing his fame veiled by the sign of the red garment, went towards the hermitage, like the king of mountains wrapped in an evening cloud.

66. While his master, thus regardless of his kingdom, was going to the ascetic-wood in mean garments, the groom, tossing up his arms, wailed bitterly and fell on the ground.

67. Having looked again he wept aloud, and embraced the horse *Kamthaka* with his arms ; and then, hopeless and repeatedly lamenting, he went in body to the city, not in soul.

68. Sometimes he pondered, sometimes he lamented, sometimes he stumbled, and sometimes he fell ; and so going along, wretched through his devoted attachment, he performed all kinds of actions in the road without conscious will.

BOOK VII.

1. Then having left the weeping tear-faced *Khamda*,—indifferent to all things in his longing for the forest, he by whom all objects are accomplished, overpowering the place by his beauty, entered that hermitage as if it were fully blessed.

2. He the prince with a gait like the lion's, having entered that arena of deer, himself like a deer,—by the beauty of his person, even though bereft of his magnificence, attracted the eyes of all the dwellers in the hermitage.

3. The drivers of wheeled carriages also, with their wives, stood still in curiosity, holding the yokes in their hands, —they gazed on him who was like Indra, and moved not, standing like their beasts of burden with their heads half bent down.

4. And the Brâhmans who had gone outside for the sake of fuel, having come with their hands full of fuel, flowers, and kusa grass,—pre-eminent as they were in penances, and proficients in wisdom, went to see him, and went not to their cells.

5. Delighted the peacocks uttered their cries, as if they had seen a dark-blue cloud rising up; and leaving the young grass and coming forward, the deer with restless eyes and the ascetics who grazed like deer¹ stood still.

¹ A form of ascetic observance, see Mahâbh. I, 3644; V, 4072. Cf. *infra*, sloka 15.

6. Beholding him, the lamp of the race of Ikshvâku, shining like the rising sun,—even though their milking was over, being filled with joy, the oblation-giving cows poured forth their milk.

7. 'It is one of the eight Vasus or one of the two Asvins, descended here,'—these words arose, uttered aloud by the sages in their astonishment at seeing him.

8. Like a second form of the lord of the gods¹, like the personified glory of the universe, he lighted up the entire world like the sun come down of his own accord.

9. Then he, being duly honoured and invited to enter by those dwellers in the hermitage, paid his homage to the saints, with a voice like a cloud in the rainy season².

10. He, the wise one, longing for liberation, traversed that hermitage filled with the holy company desirous of heaven,—gazing at their strange penances.

11. He, the gentle one, having seen the different kinds of penance practised by the ascetics in that sacred grove,—desiring to know the truth, thus addressed one of the ascetics who was following him :

12. 'Since this to-day is my first sight of a hermitage I do not understand this rule of penance ; therefore will your honour kindly explain to me what resolve possesses each one of you.'

13. Then the Brâhman well-versed in penance told in order to that bull of the Sâkyas, a very bull in prowess, all the various kinds of penance and the fruit thereof.

¹ Lekharshabha is a rare name of Indra.

² A conjectural reading.

14. 'Uncultivated food, growing out of the water, leaves, water, and roots and fruits,—this is the fare of the saints according to the sacred texts; but the different alternatives of penance vary.

15. 'Some live like the birds on gleaned corn, others graze on grass like the deer, others live on air with the snakes, as if turned into ant-hills¹.

16. 'Others win their nourishment with great effort from stones, others eat corn ground with their own teeth; some, having boiled for others, dress for themselves what may chance to be left.

17. 'Others, with their tufts of matted hair continually wet with water, twice offer oblations to Agni with hymns; others plunging like fishes into the water dwell there with their bodies scratched by tortoises.

18. 'By such penances endured for a time,—by the higher they attain heaven, by the lower the world of men; by the path of pain they eventually dwell in happiness,—pain, they say, is the root of merit.'

19. The king's son, having heard this speech of the ascetic, even though he saw no lofty truth in it², was not content, but gently uttered these thoughts to himself:

20. 'The penance is full of pain and of many kinds, and the fruit of the penance is mainly heaven at its best, and all the worlds are subject to change; verily the labour of the hermitages is spent for but little gain.

¹ Cf. the legend of the princess Sukanyâ, given in Wilson's note, *Hindu Drama*, I, p. 263.

² Cf. Beal, 517 (or perhaps 'though he had not himself yet attained the highest truth').

21. 'Those who abandoning wealth, kindred, and worldly objects, undertake vows for the sake of heaven,—they, when parted, only wish to go to a still greater wood of their own again.¹

22. 'He who by all these bodily toils which are called penances, seeks a sphere of action for the sake of desire,—not examining the inherent evils of mundane existence, he only seeks pain by pain.

23. 'There is ever to living creatures fear from death, and they with all their efforts seek to be born again; where there is action, there must inevitably be death,—he is always drowned therein, just because he is afraid.

24. 'Some undergo misery for the sake of this world, others meet toil for the sake of heaven; all living beings, wretched through hope and always missing their aim, fall certainly for the sake of happiness into misery.

25. 'It is not the effort itself which I blame,—which flinging aside the base pursues a high path of its own; but the wise, by all this common toil, ought to attain that state in which nothing needs ever to be done again.

26. 'If the mortification of the body here is religion, then the body's happiness is only irreligion; but by religion a man obtains happiness in the next world, therefore religion here bears irreligion as its fruit.

27. 'Since it is only by the mind's authority that the body either acts or ceases to act, therefore to control the thought is alone befitting,—without the thought the body is like a log.

¹ Their desired heaven will only be a fresh penance-grove.

28. 'If merit is gained by purity of food, then there is merit also in the deer; and in those men also who live as outcasts from all enjoyments, through being estranged from them by the fault of their destiny.

29. 'If the deliberate choice of pain is a cause of merit, why should not that same choice be directed to pleasure? If you say that the choice of pleasure carries no authority, is not the choice of pain equally without authority?

30. 'So too those who for the sake of purifying their actions, earnestly sprinkle water on themselves, saying, "this is a sacred spot,"—even there this satisfaction resides only in the heart,—for waters will not cleanse away sin.

31. 'The water which has been touched by the virtuous,—that is the spot, if you wish for a sacred spot on the earth; therefore I count as a place of pilgrimage only the virtues of a virtuous man¹,—water without doubt is only water.'

32. Thus he uttered his discourse full of various arguments, and the sun went down into the west; then he entered the grove where penances had now ceased and whose trees were gray with the smoke of the (evening) oblations;

33. Where the sacred fires had been duly transferred when kindled to other spots,—all crowded with the holy hermits who had performed their ablutions, and with the shrines of the gods murmuring with the muttered prayers,—it seemed all alive like the full service of religion in exercise.

34. He spent several nights there, himself like

the moon, examining their penances; and he departed from that penance-field, feeling that he had comprehended the whole nature of penance.

35. The dwellers of the hermitage followed him with their minds fixed on the greatness of soul visible in his person, as if they were great seers beholding Religion herself, withdrawn from a land invaded by the base.

36. Then he looked on all those ascetics with their matted hair, bark garments, and rag-strips waving, and he stood considering their penances under an auspicious and noble tree by the way-side.

37. Then the hermits having approached stood surrounding the best of men; and an old man from among them thus addressed him respectfully in a gentle voice:

38. 'At thy coming the hermitage seems to have become full, it becomes as it were empty when thou art gone,—therefore, my son, thou wilt not surely desert it, as the loved life the body of one who wishes to live.

39. 'In front stands the holy mountain Himavat, inhabited by Brahmarshis, râgarshis, and surarshis; by whose mere presence the merit of these penances becomes multiplied to the ascetics.

40. 'Near us also are holy spots of pilgrimage, which become ladders to heaven; loved by divine sages and saints whose souls are intent on devotion and who keep their souls in perfect control.

41. 'From hence, again, the Northern quarter is especially to be fitly followed for the sake of pre-eminent merit; even one who was wise starting towards the south could not advance one single step.

42. 'Hast thou seen in this sacred grove one who

neglects all ceremonies or who follows confused ceremonies or an outcast or one impure, that thou dost not desire to dwell here? Speak it out, and let the abode be welcomed.

43. 'These hermits here desire thee as their companion in penance, thee who art like a store-house of penance,—to dwell with thee who art like Indra would bring prosperity even to *Vṛzhaspati*.'

44. He, the chief of the wise, when thus addressed in the midst of the ascetics by their chief—having resolved in his mind to put an end to all existence—thus uttered his inward thought :

45. 'The upright-souled saints, the upholders of religion, become the very ideal of our own kindred through their delight in showing hospitality ; by all these kind feelings of thine towards me affection is produced in me and the path which regards the self as supreme¹ is revealed.

46. 'I seem to be all at once bathed by these gentle heart-touching words of thine, and the joy now throbs in me once more which I felt when I first grasped the idea of dharma.

47. 'There is sorrow to me when I reflect that I shall have to depart, leaving you who are thus engaged, you who are such a refuge and who have shown such excessive kindness to me,—just as there was when I had to leave my kindred behind.

48. 'But this devotion of yours is for the sake of heaven,—while my desire is that there may be no fresh birth ; therefore I wish not to dwell in this wood ; the nature of cessation is different from that of activity.

49. 'It is not therefore any dislike on my part or

¹ Obscure, cf. *Mahābh.* V, 1593

the wrong conduct of another, which makes me go away from this wood ; for ye are all like great sages, standing fast in the religious duties which are in accordance with former ages.'

50. Then having heard the prince's discourse, gracious and of deep meaning, gentle, strong, and full of dignity, the ascetics paid him especial honour.

51. But a certain Brâhman who was lying there in the ashes, tall and wearing his hair in a tuft, and clothed in the bark of trees, with reddish eyes and a thin long nose, and carrying a pot with water¹ in his hand, thus lifted his voice :

52. 'O sage, brave indeed is thy purpose, who, young as thou art, hast seen the evils of birth; he who, having pondered thoroughly heaven and liberation, makes up his mind for liberation,—he is indeed brave !

53. 'By all those various sacrifices, penances, and vows the slaves of passion desire to go to heaven; but the strong, having battled with passion as with an enemy, desire to obtain liberation.

54. 'If this is thy settled purpose, go quickly to Vindhyakosh~~tha~~^{thā} ; the Muni Arâda lives there who has gained an insight into absolute bliss:

55. 'From him thou wilt hear the path to truth, and if thou hast a desire for it, thou wilt embrace it; but as I foresee, this purpose of thine will go on further, after having rejected his theory.

56. 'With the nose of a well-fed horse, large long eyes, a red lower lip, white sharp teeth, and a thin red tongue,—this face of thine will drink up the entire ocean of what is to be known.

¹ Conjectural. Dr. von Böhlingk suggests *kumḍāvahasto*, 'the back of whose hand was like a *kumḍa*.'

57. 'That unfathomed depth which characterises thee, that majesty and all those signs of thine,— they shall win a teacher's chair in the earth which was never won by sages even in a former age.'

58. The prince replied, 'Very well,' and having saluted the company of sages he departed; the hermits also having duly performed to him all the rites of courtesy entered again into the ascetic-grove,

BOOK VIII.

1. Meanwhile the attendant of the horse, in deep distress, when his unselfish master thus went into the forest, made every effort in the road to dissolve¹ his load of sorrow, and yet in spite of it all not a tear dropped from him.

2. But the road which by his lord's command he had traversed in one night with that horse,—that same road he now travelled in eight days, pondering his lord's absence.

3. And the horse *Kamthaka*, though he still went on bravely, flagged and had lost all spirit in his heart; and decked though he was with ornaments, he had lost all his beauty when bereft of his master.

4. And turning round towards that ascetic-grove, he neighed repeatedly with a mournful sound; and though pressed with hunger, he welcomed not nor tasted any grass or water on the road, as before².

5. Slowly they two at last came back to the city called after *Kapila*, which seemed empty when deserted by that hero who was bent on the

¹ *Vigraha* seems here used in an unusual sense. Cf. Tennyson's 'Home they brought her warrior dead, &c.'

² I read *nâbhinananda*, supposing *na* to have been written on the margin and inserted in the wrong place, otherwise *abhis* must be used for *abhi* [This is confirmed by the Tibetan, which translates *abhinananda* by *mñon-par ma dga*, where *mñon-par* is the usual translation of the preposition *abhi*. H.W.]

salvation of the world,—like the sky bereft of the sun.

6. Bright as it was with lotus-covered waters, adorned also with trees full of flowers, that garden of his, which was now like a forest, was no longer gay with citizens who had lost all their gladness.

7. Then those two,—who were as it were silently forbidden by the sad inhabitants who were wandering in that direction, their brightness gone and their eyes dim with tears,—slowly entered the city which seemed all bathed in gloom.

8. Having heard that they had returned with their limbs all relaxed, coming back without the pride of the Sākya race, the men of the city shed tears in the road, as when in old days the chariot of the son of Dasaratha came back.

9. Full of wrath, the people followed *Khamdaka* in the road, crying behind him with tears, 'Where is the king's son, the glory of his race and kingdom? he has been stolen away by thee.'

10. Then he said to those faithful ones, 'I have not left the king's son; but by him in the uninhabited forest I weeping and the dress of a householder were abandoned together.'

11. Having heard these words of his those crowds adopted a most difficult resolve; they did not wipe away the tears which fell from their eyes, and they blamed their own (evil) hearts on account of the consequences of their actions;

12. Then they said, 'Let us go this very day into that forest, whither he is gone, whose gait is like the king of elephants; without him we have no wish to live, like the senses when the souls depart.'

13. 'This city bereft of him is a forest, and that forest which possesses him is a city; the city without him has no charms for us, like heaven without the lord of the Maruts, when *Vṛitra* was slain¹.'

14. Next the women crowded to the rows of windows, crying to one another, 'The prince has returned;' but having heard that his horse had an empty back, they closed the windows again and wailed aloud.

15. But the king, having undertaken religious observances for the recovery of his son, with his mind distressed by the vow and the sorrow, was muttering prayers in the temple, and performing such rites as suited the occasion.

16. Then with his eyes filled with tears,—taking the horse, his whole soul fixed on the horse,—overcome with grief he² entered the palace as if his master had been killed by an enemy.

17. And entering the royal stable, looking about with his eyes full of tears, *Kamthaka* uttered a loud sound, as if he were uttering his woe to the people.

18. Then the birds that fed in the middle of the house, and the carefully cherished horses that were tied near by, re-echoed the sound of that horse, thinking that it might be the return of the prince.

19. And the people, deceived by an excessive joy, who were in the neighbourhood of the king's inner apartments, thought in their hearts, 'Since the horse *Kamthaka* neighs, it must be that the prince is coming.'

20. Then the women, who were fainting with

¹ Quoted by *Uggvaladatta*, on *Usādi-sūtras* I, 156.

² Sc. *Khandaka*.

sorrow, now in wild joy, with their eyes rolling to see the prince, rushed out of the palace full of hope, like flickering lightnings from an autumn cloud.

21. With their dress hanging down, and their linen garments soiled, their faces untouched by collyrium and with eyes dimmed by tears; dark and discoloured and destitute of all painting¹, like the stars in the sky, pale-red with the ending of night;

22. With their feet unstained by red, and undecked by anklets,—their faces without earrings, and their ears in their native simplicity,—their loins with only nature's fulness, and uncircled by any girdle,—and their bosoms bare of strings of pearls as if they had been robbed.

23. But when they saw *Khandaka* standing helpless, his eyes filled with tears, and the horse, the noble women wept with pale faces, like cows abandoned by the bull in the midst of the forest.

24. Then the king's principal queen *Gautamī*, like a fond cow that has lost her calf, fell bursting into tears on the ground with outstretched arms, like a golden plantain-tree with trembling leaves.

25. Some of the other women, bereft of their brightness and with arms and souls lifeless, and seeming to have lost their senses in their despondency, raised no cry, shed no tear, and breathed not, standing senseless as if painted².

26. Others as having lost all self-control, fainting in their sorrow for their lord, their faces pouring tears from their eyes, watered their bosoms from

¹ Is *añganayā* used here irregularly in the fem. to distinguish it from *añgana*, 'the pinguent?'

² Conjectural.

which all sandal-wood was banished, like a mountain the rocks with its streams.

27. Then that royal palace was illumined with their faces pelted by the tears from their eyes, as a lake in the time of the first rains with its dripping lotuses pelted by the rain from the clouds.

28. The noble women beat their breasts with their lotus-like hands, falling incessantly, whose fingers were round and plump, which had their arteries hidden and bore no ornaments,—as creepers tossed by the wind strike themselves with their shoots.

29. And again how those women shone forth, as their bosoms rose up together after the blow from the hand, and trembled with the shock,—like the streams, when their pairs of ruddy geese shake, as the lotuses on which they sit wave about with the wind from the wood¹.

30. As they pressed their breasts with their hands, so too they pressed their hands with their breasts,—dull to all feelings of pity, they made their hands and bosoms inflict mutual pains on each other.

31. Then thus spoke Yasodharâ, shedding tears with deep² sorrow, her bosom heaving with her sighs, her eyes discoloured with anger, and her voice choking with emotion through the influence of despondency:

32. 'Leaving me helplessly asleep in the night, whither, O *Khamdaka*, is he, the desire of my heart,

¹ This is an obscure verse,—yathâpi is not clear; I have taken yathâ as a 'how' of admiration. The latter lines seem to compare the hand swaying with the motion of the bosom to the bird seated on the tossed lotus.

² Is vigâdha for agâdha, or should we read vigâdha?

gone? and when thou and Kamthaka are alone come back, while three went away together, my mind trembles.

33. 'Why dost thou weep to-day, O cruel one, having done a dishonourable, pitiless, and unfriendly deed to me? Cease thy tears and be content in thy heart,—tears and that deed of thine ill agree.

34. 'Through thee, his dear obedient faithful loyal companion, always doing what was right, the son of my lord is gone never to return,—rejoice,—all hail! thy pains have gained their end.

35. 'Better for a man a wise enemy rather than a foolish friend unskilled in emergencies; by thee, the unwise self-styled friend, a great calamity has been brought upon this family.

36. 'These women are sorely to be pitied who have put away their ornaments, having their eyes red and dimmed with continuous tears, who are as it were desolate widows, though their lord still stands as unshaken as the earth or Mount Himavat.

37. 'And these lines of palaces seem to weep aloud, flinging up their dovecots for arms, with the long unbroken moan of their doves,—separated verily, with him, from all who could restrain them.

38. 'Even that horse Kamthaka without doubt desired my utter ruin; for he bore away from hence my treasure when all were sound asleep in the night,—like one who steals jewels.

39. 'When he was able to bear even the onsets of arrows, and still more the strokes of whips,—how then for fear of the fall of a whip, could he go carrying with him my prosperity and my heart together?

40. 'The base creature now neighs loudly, filling the king's palace with the sound; but when he

carried away my beloved, then this vilest of horses was dumb.

41. 'If he had neighed and so woke up the people, or had even made a noise with his hoofs on the ground, or had made the loudest sound he could with his jaws, my grief would not have been so great.'

42. Having thus heard the queen's words, their syllables choked with tears and full of lament, slowly *Khamdaka* uttered this answer, with his face bent down, his voice low with tears, and his hands clasped in supplication :

43. 'Surely, O queen, thou wilt not blame *Kam-thaka* nor wilt thou show thy anger against me,—know that we two are entirely guiltless,—that god amongst men, O queen, is gone away like a god.

44. 'I indeed, though I well knew the king's command, as though dragged by force by some divine powers, brought quickly to him this swift steed, and followed him on the road unwearied.

45. 'And this best of horses—as he went along touched not the ground with the tips of his hoofs as if they were kept aloft from it; and so too, having his mouth restrained as by fate, he made no sound with his jaws and neighed not.

46. 'When the prince went out, then the gate was thrown open of its own accord; and the darkness of the night was, as it were, pierced by the sun,—we may learn from hence too that this was the ordering of fate.

47. 'When also by the king's command, in palace and city, diligent guards had been placed by thousands, and at that time they were all overcome by sleep and woke not,—we may learn from hence too that this was the ordering of fate.

48. 'When also the garment, approved for a

hermit's dwelling in the forest, was offered to him at the moment by some denizen of heaven, and the tiara which he threw into the sky was carried off,—we may learn from hence too that this was the ordering of fate.

49. 'Do not therefore assume¹ that his departure arises from the fault of either of us, O queen; neither I nor this horse acted by our own choice; he went on his way with the gods as his retinue.'

50. Having thus heard the history of the prince's departure, so marvellous in many ways, those women, as though losing their grief, were filled with wonder, but they again took up their distress at the thought of his becoming an ascetic.

51. With her eyes filled with the tears of despondency, wretched like an osprey who has lost her young,—Cautamt abandoning all self-control wailed aloud,—she fainted, and with a weeping face exclaimed:

52. 'Beautiful, soft, black, and all in great waves, growing each from its own special root,—those hairs of his are tossed on the ground, worthy to be encircled by a royal diadem.

53. 'With his long arms and lion-gait, his bull-like eye, and his beauty bright like gold, his broad chest, and his voice deep as a drum or a cloud,—should such a hero as this dwell in a hermitage?

54. 'This earth is indeed unworthy as regards that peerless doer of noble actions, for such a virtuous hero has gone away from her,—it is the merits and virtues of the subjects which produce their king.

55. 'Those two feet of his, tender, with their

¹ Should we read *pratipattum* for *pratigantum*?

beautiful web spread between the toes, with their ankles concealed, and soft like a blue lotus,—how can they, bearing a wheel marked in the middle, walk on the hard ground of the skirts of the forest ?

56. 'That body, which deserves to sit or lie on the roof of a palace,—honoured with costly garments, aloes, and sandal-wood,—how will that manly body live in the woods, exposed to the attacks of the cold, the heat, and the rain ?

57. 'He who was proud of his family, goodness, strength, energy, sacred learning, beauty, and youth,—who was ever ready to give, not to ask,—how will he go about begging alms from others ?

58. 'He who, lying on a spotless golden bed, was awakened during the night by the concert of musical instruments,—how alas ! will he, my ascetic, sleep to-day on the bare ground with only one rag of cloth interposed ?'

59. Having heard this piteous lamentation, the women, embracing one another with their arms, rained the tears from their eyes, as the shaken creepers drop honey from their flowers.

60. Then Yasodharā fell upon the ground, like the ruddy goose parted from her mate, and in utter bewilderment she slowly lamented, with her voice repeatedly stopped by sobs :

61. 'If he wishes to practise a religious life after abandoning me his lawful wife widowed,—where is his religion, who wishes to follow penance without his lawful wife to share it with him ?

62. 'He surely has never heard of the monarchs of olden times, his own ancestors, Mahāsudarsa¹ and

¹ Mahāsudassana is the name of a king in *Gātaka* I, 95.

the rest,—how they went with their wives into the forest,—that he thus wishes to follow a religious life without me.

63. 'He does not see that husband and wife are both consecrated in sacrifices, and both purified by the performance of the rites of the Veda, and both destined to enjoy¹ the same results afterwards,—he therefore grudges me a share in his merit.

64. Surely it must be that this fond lover of religion, knowing that my mind was secretly quarrelling even with my beloved, lightly and without fear has deserted me thus angry, in the hope to obtain heavenly nymphs in Indra's world!

65. 'But what kind of a thought is this of mine? those women even there have the attributes which belong to bodies,—for whose sake he thus practises austerities in the forest, deserting his royal magnificence and my fond devotion.

66. 'I have no such longing for the joy of heaven, nor is that hard for even common people to win if they are resolute²; but my one desire is how he my beloved may never leave me either in this world or the next.

67. 'Even if I am unworthy to look on my husband's face with its long eyes and bright smile, still is this poor Rāhula never to roll about in his father's lap?

68. 'Alas! the mind of that wise hero is terribly stern,—gentle as his beauty seems, it is pitilessly cruel,—who can desert of his own accord such an infant son with his inarticulate talk, one who would charm even an enemy.

69. 'My heart too is certainly most stern, yea,

¹ I read *bubhukshû* for *bubhukshuḥ*.

² *Api*, I think, should properly follow *ganasya*.

made of rock or fashioned even of iron, which does not break when its lord is gone to the forest, sserted by his royal glory like an orphan,—he so well worthy of happiness.'

70. So the queen, fainting in her woe, wept and pondered and wailed aloud repeatedly,—self-possessed as she was by nature, yet in her distress she remembered not her fortitude and felt no shame.

71. Seeing Yasodharâ thus bewildered with her wild utterances of grief and fallen on the ground, all the women cried out with their faces streaming with tears like large lotuses beaten by the rain.

72. But the king, having ended his prayers, and performed the auspicious rites of the sacrifice, now came out of the temple; and being smitten by the wailing sound of the people, he tottered like an elephant at the crash of a thunderbolt.

73. Having heard (of the arrival) of both *Khamdaka* and *Kamthaka*, and having learned the fixed resolve of his son, the lord of the earth fell struck down by sorrow like the banner of Indra when the festival is over¹.

74. Then the king, distracted by his grief for his son, being held up for a moment by his attendants all of the same race, gazed on the horse with his eyes filled with tears, and then falling on the ground wailed aloud:

75. 'After having done many dear exploits for me in battle, one great deed of cruelty, O *Kamthaka*, hast thou done,—for by thee that dear son of mine, dear for his every virtue, has been tossed down in the wood, dear as he was, like a worthless thing.

¹ Cf. I, 63.

76. 'Therefore either lead me to-day where he is, or go quickly and bring him back again; without him there is no life left to me, as to one plunged in sickness without the true medicine.

77. 'When Suvarnanishth¹vin was carried away by death, it seemed impossible that *Srimgaya*¹ should not die; and shall I, when my duty-loving son is gone, fear to set my soul free, like any coward?

78. 'How should not the mind of Manu himself be distracted, when parted from his dear virtuous son², —(Manu) the son of Vivasvat, who knew the higher and the lower, the mighty lord of creatures, the institutor of the ten chieftains³.

79. 'I envy the monarch, that friend of Indra, the wise son of king Aga⁴, who, when his son went into the forest, went himself to heaven, and dragged out no miserable life here with vain tears.

80. 'Describe to me, O beloved one, the court of that hermitage, whither thou hast carried him who is as my funeral oblation of water; these my vital airs are all ready to depart, and are eager for it, longing to drink it.'

81. Thus the king, in his grief for his separation from his son,—losing all his innate firmness which was steadfast like the earth,—loudly lamented as one distraught, like Dasaratha, a prey to his sorrow for Râma.

¹ See Mahâbh. XII, 31. The MSS. read *Samgaya* for *Srimgaya*.

² Does this refer to his losing his son Sudyumna, who was changed to a woman, Vishnu Pur. IV, 1?

³ *Dasakshatrakṛit* is an obscure phrase; [the Tibetan renders it by *rgyal-rigs bcu byas*, 'king-race ten made;'⁴ *rgyal-rigs* is the ordinary translation of *kshatriya* H. W.]

⁴ Dasaratha.

82. Then the wise counsellor, endued with religious learning, courtesy, and virtue, and the old family priest, spoke to him as was befitting in these well-weighed words, neither with their faces overwhelmed by grief nor yet wholly unmoved :

83. 'Cease, O noblest of men, thy grief, regain thy firmness,—surely thou wilt not, O firm hero, shed tears like one of no self-control ; many kings on this earth have gone into the forests, throwing away their royal pomp like a crushed wreath.

84. 'Moreover, this his state of mind was all pre-determined ; remember those words long ago of the holy sage Asita ; "He will never be made to dwell even for a moment contentedly in heaven or in an emperor's domain."

85. 'But if, O best of men, the effort must be made, quickly speak the word, we two will at once go together ; let the battle be waged in every way with thy son and his fate whatever it be.'

86. Then the king commanded them both, 'Do you both go quickly hence,—my heart will not return to quiet, any more than a bird's in the woods longing for its young.'

87. With a prompt acquiescence at the king's order the counsellor and the family priest went to that forest ; and then with his wives and his queen the king also, saying, 'It is done,' performed the remainder of the rites.

BOOK IX.

1. Then the two, the counsellor and the family priest, beaten by the king with his scourge of tears, went with every effort to that forest in the hurry of affection, like two noble horses goaded.

2. Having come at last full of weariness to that hermitage, accompanied by a fitting train,—they dismissed their royal pomp and with sober gestures entered the abode of Bhârgava.

3. Having saluted that Brâhman with due respect, and having been honoured by him with due reverence in return, having seated themselves, plunging at once into the subject, they addressed Bhârgava, who was likewise seated, concerning their errand.

4. 'Let your honour know us to be respectively imperfect proficient in preserving the sacred learning and in retaining the state-counsels,—in the service of the monarch of the Ikshvâku race, pure in his valour and pure and wide in his glory.

5. 'His son, who is like Gayanta, while he himself is like Indra, has come here, it is said, desirous to escape from the fear of old age and death,—know that we two are come here on account of him.'

6. He answered them, 'That prince of the long arms did indeed come here, but not as one unawakened; "this dharma only brings us back again,"—recognising this, he went off forthwith towards Arâda, seeking liberation.'

7. Then they two, having understood the true

state of things, bade that Brâhman at once farewell, and wearied though they were, went on as if they were unwearied, thither whither the prince was gone.

8. As they were going, they saw him bereft of all ornaments ¹, but still radiant with his beauty, sitting like a king in the road at the foot of a tree, like the sun under the canopy of a cloud.

9. Leaving his chariot, the family priest then went up to the prince with the counsellor, as the saint Aurvaseya ² went with Vâmadeva, wishing to see Râma when he dwelt in the forest.

10. They paid him honour as was fitting, as Sukra and Amgiras honoured Indra in heaven; and he in return paid due honour to them, as Indra in heaven to Sukra and Amgiras.

11. Then they, having obtained his permission, sat down near him who was the banner of the Sâkya race; and they shone in his proximity like the two stars of the asterism Punarvasû in conjunction with the moon.

12. The family priest³ addressed the prince who shone brightly as he sat at the foot of the tree, as Vrihaspati addressed Indra's son Gayanta, seated in heaven under the heavenly tree pârigâta :

13. 'O prince, consider for a moment what the king with his eyes raining tears said to thee, as he lay fainting on the ground with the arrow of thy sorrow plunged into his heart.

14. "I know that thy resolve is fixed upon religion, and I am convinced that this purpose of thine is unchanging ³; but I am consumed with a flame of

¹ Is *srigayâ* for *sragâ*?

² Agastya, -the son of Urvasî. Vâmadeva was Dasaratha's counsellor.

³ Conjectural. [The Tibetan reads the second line, *khyod-kyi*

anguish like fire at thy flying to the woods at an inopportune time.

15. “Come, thou who lovest duty, for the sake of what is my heart’s desire,—abandon this purpose for the sake of duty; this huge swollen stream of sorrow sweeps me away as a river’s torrent its bank.

16. “That effect¹ which is wrought in the clouds, water, the dry grass, and the mountains by the wind, the sun, the fire, and the thunderbolt,—that same effect this grief produces in us by its tearing in pieces, its drying up, its burning, and its cleaving.

17. “Enjoy therefore for a while the sovereignty of the earth,—thou shalt go to the forest at the time provided by the *sâstras*,—do not show disregard for thy unhappy kindred,—compassion for all creatures is the true religion.

18. “Religion is not wrought out only in the forests, the salvation of ascetics can be accomplished even in a city; thought and effort are the true means; the forest and the badge are only a coward’s signs.

19. “Liberation has been attained even by householders, Indras among men, who wore diadems, and carried strings of pearls suspended on their shoulders, whose garlands were entangled with bracelets, and who lay cradled in the lap of Fortune.

20. “Bali and Vagrabâhu, the two younger brothers of Dhruva, Vaibhrâga, Âshâdha, and Ânti-

byuñ-var*gyur-var don-ni ces-pao, ‘I know thy purpose which is about to arise (or which has arisen) in thy mind.’ Can they have read *bhâvinam* or *bhâvitam*? H.W.]

¹ I read *vr̥tti*.

deva¹, and Ganaka also. the king of the Videhas, and king Senagit's son, his tree of ripe blessing²;

21. "Know that all these great kings who were householders were well skilled in attaining the merit which leads to final bliss,—do thou also therefore obtain both³ simultaneously—royal magnificence and the control over the mind.

22. "I desire,—when I have once closely embraced thee after thy kingly consecration is once performed, and while thou art still wet with the sacred water,—when I behold thee with the pomp of the royal umbrella,—in the fulness of that joy to enter the forest."

23. 'Thus did the king say to thee in a speech whose words were stopped by tears,—surely having heard it, for the sake of what is so dear to him, thou wilt with all affection follow his affection.

24. 'The king of the Sâkyas is drowned in a deep sea of sorrow, full of waves of trouble, springing from thee; do thou therefore deliver him helpless and protectorless like an ox drowning in the sea.

25. 'Having heard that Bhîshma who sprang from Gaṅgâ's womb, Râma, and Râma the son of Bhṛigu, —all did what would please their fathers;—surely thou too wilt do thy father's desire.

26. 'Consider also the queen, who brought thee

¹ Cf. I, 57; IX, 60.

² My reading *pâkadrumam* is conjectural, *Pâadrumau* as two old kings would be a possible reading. Senagit's son is praised for his philosophical depth in Mahâbh. XII, 6524, &c.; he is there called Medhâvin. [The Tibetan has *bṛtan-pai* (*dhruva*) *nu vo*, 'the firm one's younger brother (?)'; it also has *gro dan ljon-çin-can* for *pâkadruma*, 'having a tree of—?' It takes *senagitaśka râgñah* as acc. plural. H.W.]

³ *Ubhe=pi*, although with *pragrîhya e*.

up, who has not yet gone to the region inhabited by Agastya¹—wilt thou not take some heed of her, who ceaselessly grieves like a fond cow that has lost her calf?

27. 'Surely thou wilt succour thy wife by the sight of thee, who now mourns widowed yet with her lord still alive,—like a swan separated from her mate or a female elephant deserted in the forest by her companion.

28. 'Thy only son, a child little deserving such woe, distressed with sorrow, and² . . . —O deliver Râhula from the grief of his kindred like the full moon from the contact of Râhu!

29. 'Burned with the fire of anguish within him, to which thy absence adds fresh fuel,—a fire whose smoke is sighs and its flame despair,—he wanders for a sight of thee through the women's apartments and the whole city.'

30. The Bodhisattva,—whose perfection was absolute,—having heard the words of the family priest, reflected for a moment, knowing all the virtues of the virtuous, and then thus uttered his gentle reply:

31. 'I well know the paternal tenderness³ of the king, especially that which he has displayed towards me; yet knowing this as I do, still alarmed at sickness, old age, and death, I am inevitably forced to leave my kindred.

32. 'Who would not wish to see his dear kindred, if but this separation from beloved ones did not exist? but since even after it has been once, separa-

¹ The south,—the region of the god of death.

² Five syllables are here lost,—apakvasattvam?

³ Should we read tanayaprasaktam?

tion will still come again, it is for this that I abandon my father, however loving

33. 'I do not however approve that thou shouldst consider the king's grief as caused by me, when in the midst of his dream-like unions he is afflicted by thoughts of separations in the future.

34. 'Thus let thy thoughts settle into certainty, having seen the multiform in its various developments; neither a son nor kindred is the cause of sorrow,—this sorrow is only caused by ignorance.

35. 'Since parting is inevitably fixed in the course of time for all beings, just as for travellers who have joined company on a road,—what wise man would cherish sorrow, when he loses his kindred, even though he loves them¹?

36. 'Leaving his kindred in another world, he departs hither; and having stolen away² from them here, he goes forth once more; "having gone thither, go thou elsewhere also,"—such is the lot of mankind,—what consideration can the yogin have for them³?

37. 'Since from the moment of leaving the womb death is a characteristic adjunct⁴, why, in thy affection for thy son, hast thou called my departure to the forest ill-timed?

38. 'There may be an "ill time" in one's attaining a worldly object,—time indeed is described as

¹ Some letters are here lost in the original.

² Pralabhya, cf. Horace, 'vivens moriensque fefellit.' [The Tibetan has rab-tu bsas-nas, 'having deceived.' H.W.]

³ The Tibetan has for the fourth line de-ltar (evam) གདོད་ལྷན་སྐྱེ་ལ་རྟེན་སུ་རྟེན་མཁའ་མི་, 'thus what kind of reliance is there on man who is of a leaving disposition?' Should we read in the original ityevam gane tyâgini ko-nurodha?

⁴ Can anubadhâya be wrongly used for anubandhâya?

inseparably connected with all things¹; time drags the world into all its various times; but all time suits a bliss which is really worthy of praise².

39. 'That the king should wish to surrender to me his kingdom,—this is a noble thought, well worthy of a father; but it would be as improper for me to accept it, as for a sick man through greed to accept unwholesome food.

40. 'How can it be right for the wise man to enter royalty, the home of illusion, where are found anxiety, passion, and weariness, and the violation of all right through another's service?

41. 'The golden palace seems to me to be on fire; the daintiest viands seem mixed with poison; infested with crocodiles³ [is the tranquil lotus-bed].'

42. Having heard the king's son uttering this discourse, well suitable to his virtues and knowledge of the soul, freed from all desires, full of sound reasons, and weighty,—the counsellor thus made answer:

43. 'This resolve of thine is an excellent counsel, not unfit in itself but only unfit at the present time; it could not be thy duty, loving duty as thou dost, to leave thy father in his old age to sorrow.

44. 'Surely thy mind is not very penetrating, or it is ill-skilled in examining duty, wealth, and pleasure⁴,—when for the sake of an unseen result thou departest disregarding a visible end.

¹ Cf. *Pân.* III, 3, 44.

² I.e. *mukti* can never be ill-timed. But this is an obscure *sloka*.

³ The remainder of the prince's speech is lost. By Beal's translation from the Chinese, fifteen verses are wanting.

⁴ The three well-known 'secular' ends of human action.

45. 'Again, some say that there is another birth,—others with confident assertion say that there is not; since then the matter is all in doubt, it is right to enjoy the good fortune which comes into thy hand.

46. 'If there is any activity hereafter, we will enjoy ourselves in it as may offer; or if there is no activity beyond this life, then there is an assured liberation to all the world without any effort.

47. 'Some say there is a future life, but they do not allow the possibility of liberation; as fire is hot by nature and water liquid, so they hold that there is a special nature in our power of action¹.

48. 'Some maintain that all things arise from inherent properties,—both good and evil and existence and non-existence; and since all this world thus arises spontaneously, therefore also all effort of ours is vain.

49. 'Since the action of the senses is fixed, and so too the agreeableness or the disagreeableness of outward objects,—then for that which is united to old age and pains, what effort can avail to alter it? Does it not all arise spontaneously?

50. 'The fire becomes quenched by water, and fire causes² water to evaporate; and different elements, united in a body, producing unity, bear up the world.

51. 'That the nature of the embryo in the womb is produced as composed of hands, feet, belly, back, and head, and that it is also united with the soul,—the wise declare that all this comes of itself spontaneously.

52. 'Who causes the sharpness of the thorn? or

¹ I.e. it cannot be abolished.

² I read gamayanti.

the various natures of beasts and birds? All this has arisen spontaneously; there is no acting from desire, how then can there be such a thing as will?

53. 'Others say that creation comes from *Īsvara*,—what need then is there of the effort of the conscious soul¹? That which is the cause of the action of the world, is also determined as the cause of its ceasing to act.

54. 'Some say that the coming into being and the destruction of being are alike caused by the soul; but they say that coming into being arises without effort, while the attainment of liberation is by effort.

55. 'A man discharges his debt to his ancestors by begetting offspring, to the saints by sacred lore, to the gods by sacrifices; he is born with these three debts upon him,—whoever has liberation (from these,) he indeed has liberation.

56. 'Thus by this series of rules the wise promise liberation to him who uses effort; but however ready for effort with all their energy, those who seek liberation will find weariness.

57. 'Therefore, gentle youth, if thou hast a love for liberation, follow rightly the prescribed rule; thus wilt thou thyself attain to it, and the king's grief will come to an end.

58. 'And as for thy meditations on the evils of life ending in thy return from the forest to thy home,—let not the thought of this trouble thee, my son,—those in old time also have returned from the forests to their houses.

59. 'The king *Ambarīsha*², though he had

¹ Purusha.

² Probably the son of Nābhāga.

dwelt in the forest, went back to the city, surrounded by his children; so too Râma, seeing the earth oppressed by the base, came forth from his hermitage and ruled it again.

60. 'So too Drumâksha, the king of the Sâlvas, came to his city from the forest with his son; and *Sâmkṛiti Amtideva*¹, after he had become a Brahmarshi, received his royal dignity from the saint *Varishtha*.

61. 'Such men as these, illustrious in glory and virtue, left the forests and came back to their houses; therefore it is no sin to return from a hermitage to one's home, if it be only for the sake of duty.'

62. Then having heard the affectionate and loyal words of the minister, who was as the eye of the king,—firm in his resolve, the king's son made his answer, with nothing omitted or displaced² neither tedious³ nor hasty:

63. 'This doubt whether anything exists or not, is not to be solved for me by another's words; having determined the truth by asceticism or quietism, I will myself grasp whatever is ascertained concerning it.

64. 'It is not for me to accept a theory which depends on the unknown and is all controverted, and which involves a hundred prepossessions; what

¹ This might mean *Amtideva* (cf. I, 57, IX, 20) the son of *Sâmkṛiti*, but in *Mahâbh. XII, 1013* we have *Ramtideva* the son of *Sâmkṛiti*; cf. Burnouf on *Rudraka* and *Udraka*, Introduction, p. 386. [The Tibetan takes *sâmkṛiti* as *sbyin-sreg-dan-bcas*, 'together with burnt offering.' H.W.] Would this imply an old reading *sâhuti*?—For *Amtideva*'s connection with *Varishtha* see *Mahâbh. XII, 8591*.

² I read *avyastam*.

³ Or 'prejudiced?'

wise man would go by another's belief? Mankind are like the blind directed in the darkness by the blind.

65. 'But even though I cannot discern the truth, yet still, if good and evil are doubted, let one's mind be set on the good; even a toil¹ in vain is to be chosen by him whose soul is good, while the man of base soul has no joy even in the truth.

66. 'But having seen that this "sacred tradition" is uncertain, know that that only is right which has been uttered by the trustworthy; and know that trustworthiness means the absence of faults; he who is without faults will not utter an untruth.

67. 'And as for what thou saidst to me in regard to my returning to my home, by alleging Râma and others as examples, they are no authority,—for in determining duty, how canst thou quote as authorities those who have broken their vows?

68. 'Even the sun, therefore, may fall to the earth, even the mountain Himavat may lose its firmness; but never would I return to my home as a man of the world, with no knowledge of the truth and my senses only alert for external objects.

69. 'I would enter the blazing fire, but not my house with my purpose unfulfilled.' Thus he proudly made his resolve, and rising up in accordance with it, full of disinterestedness, went his way.

70. Then the minister and the Brâhman, both full of tears, having heard his firm determination, and having followed him awhile with despondent

ooks, and overcome with sorrow, slowly returned of necessity to the city.

71. Through their love for the prince and their devotion to the king, they returned, and often stopped looking back¹; they could neither behold him on the road nor yet lose the sight of him,—shining in his own splendour and beyond the reach of all others, like the sun.

72. Having placed faithful emissaries in disguise to find out the actions of him who was the supreme refuge of all, they went on with faltering steps, saying to each other, 'How shall we approach the king and see him, who is longing for his dear son?'

¹ Another reading gives 'full of reproach.'

BOOK X.

1. The prince, he of the broad and lusty chest, having thus dismissed the minister and the priest, crossed the Ganges with its speeding waves and went to Rāgagriha with its beautiful palaces.

2. He reached the city distinguished by the five hills, well guarded and adorned with mountains, and supported and hallowed by auspicious sacred places¹,—like Brahman² in a holy calm going to the uppermost heaven.

3. Having heard of his majesty and strength, and his splendid beauty, surpassing all other men, the people of that region were all astonished as at him who has a bull for his sign and is immovable in his vow³.

4. On seeing him, he who was going elsewhere stood still, and he who was standing there followed him in the way; he who was walking gently and gravely ran quickly, and he who was sitting at once sprang up.

5. Some people revered him with their hands, others in worship saluted him with their heads, some addressed him with affectionate words,—not one went on without paying him homage.

6. Those who were wearing gay-coloured dresses were ashamed when they saw him, those who were talking on random subjects fell to silence on the

¹ Tapoda is the name of a tirtha in Magadha.

² Svayambhū.

³ Śiva.

road; no one indulged in an improper thought, as at the presence of Religion herself embodied.

7. In the men and the women on the highway, even though they were intent on other business, that conduct alone with the profoundest reverence seemed proper which is enjoined by the rules of royal homage; but his eyes never looked upon them.

8. His brows, his forehead, his mouth, or his eyes,—his body, his hands, his feet, or his gait,—whatever part of him any one beheld, that at once riveted his eyes.

9. Having beheld him with the beautiful circle of hair between his brows¹ and with long eyes, with his radiant body and his hands showing a graceful membrane between the fingers,—so worthy of ruling the earth and yet wearing a mendicant's dress,—the Goddess of Rāgagrīha was herself perturbed.

10. Then Srenya², the lord of the court of the Magadhas, beheld from the outside of his palace the immense concourse of people, and asked the reason of it; and thus did a man recount it to him:

11. 'He who was thus foretold by the Brāhmans, "he will either attain supreme wisdom or the empire of the earth,"—it is he, the son of the king of the Sākyas, who is the ascetic whom the people are gazing at.'

12. The king, having heard this and perceived its meaning with his mind, thus at once spoke to that man: 'Let it be known whither he is going;' and the man, receiving the command, followed the prince.

¹ So the Tibetan. The Sanskrit text seems corrupt here. Cf. I, 65 c.

² A name of Bimbisāra, see Burnouf, *Introd.* p. 165.

13. With unrestless eyes, seeing only a yoke's length before him¹, with his voice hushed, and his walk slow and measured, he, the noblest of mendicants, went begging alms, keeping his limbs and his wandering thoughts under control.

14. Having received such alms as were offered, he retired to a lonely cascade of the mountain; and having eaten it there in the fitting manner, he ascended the mountain Pāṃdava².

15. In that wood, thickly filled with lodhra trees, having its thickets resonant with the notes of the peacocks, he the sun of mankind shone, wearing his red dress, like the morning sun above the eastern mountain.

16. That royal attendant, having thus watched him there, related it all to the king Srenya; and the king, when he heard it, in his deep veneration, started himself to go thither with a modest retinue.

17. He who was like the Pāṃdavas in heroism, and like a mountain in stature, ascended Pāṃdava, that noblest of mountains,—a crown-wearer, of lion-like gait, a lion among men, as a maned lion ascends a mountain.

18. There he beheld the Bodhisattva, resplendent as he sat on his hams, with subdued senses, as if the mountain were moving³, and he himself were a peak thereof,—like the moon rising from the top of a cloud.

19. Him, distinguished by his beauty of form and perfect tranquillity as the very creation of Religion

¹ Hardy explains this 'he does not look before him further than the distance of a plough or nine spans' (Manual of Buddhism, p. 371).

² Cf. Lalitavistara.

³ I.e. as if he, not the mountain, were entitled to the name aśāla.

herself,—filled with astonishment and affectionate regard the king of men approached, as Indra the self-existent (Brahman).

20. He, the chief of the courteous, having courteously drawn nigh to him, inquired as to the equilibrium of his bodily humours; and the other with equal gentleness assured the king of his health of mind and freedom from all ailments.

21. Then the king sat down on the clean surface of the rock, dark blue like an elephant's ear; and being seated¹, with the other's assent, he thus spoke, desiring to know his state of mind:

22. 'I have a strong friendship with thy family, come down by inheritance and well proved; since from this a desire to speak to thee, my son, has arisen in me, therefore listen to my words of affection.

23. 'When I consider thy widespread race, beginning with the sun, thy fresh youth, and thy conspicuous beauty,—whence comes this resolve of thine so out of all harmony with the rest, set wholly on a mendicant's life, not on a kingdom?

24. 'Thy limbs are worthy of red sandal-wood² perfumes,—they do not deserve the rough contact of red cloth; this hand is fit to protect subjects, it deserves not to hold food given by another.

25. 'If therefore, gentle youth, through thy love for thy father thou desirest not thy paternal kingdom in thy generosity,—then at any rate thy choice must not be excused,—accepting forthwith one half of my kingdom.

26. 'If thou actest thus there will be no violence

¹ *Nṛīpopavisya*? with *arsha Sandhi*.

² *Lohitaṭandana* may mean 'saffron.'

shown to thine own people, and by the mere lapse of time imperial power at last flies for refuge to the tranquil mind; therefore be pleased to do me a kindness,—the prosperity of the good becomes very powerful, when aided by the good¹.

27. 'But if from thy pride of race thou dost not now feel confidence in me, then plunge with thy arrows into countless armies, and with me as thy ally seek to conquer thy foes.

28. 'Choose thou therefore one of these ends, pursue according to rule religious merit, wealth, and pleasure; for these, love and the rest, in reverse order, are the three objects in life; when men die they pass into dissolution as far as regards this world.

29. 'That which is pleasure when it has overpowered wealth and merit, is wealth when it has conquered merit and pleasure; so too it is merit, when pleasure and wealth fall into abeyance; but all would have to be alike abandoned, if thy desired end² were obtained.

30. 'Do thou therefore by pursuing the three objects of life, cause this beauty of thine to bear its fruit; they say that when the attainment of religion, wealth, and pleasure is complete in all its parts, then the end of man is complete.

31. 'Do not thou let these two brawny arms lie useless which are worthy to draw the bow; they are well fitted like Mândhâtṛi's to conquer the three worlds, much more the earth.

¹ [The Tibetan translates the fourth line, *dam-pa-rnams dan bcas-pas'dam-pai dpal phel-lo*, 'by being with the good the prosperity of the good increases.' H. W.]

² Nirvāṇa.

32. 'I speak this to you out of affection,—not through love of dominion or through astonishment ; beholding this mendicant-dress of thine, I am filled with compassion and I shed tears.

33. 'O thou who desirest the mendicant's stage of life, enjoy pleasures now ; in due time, O thou lover of religion, thou shalt practise religion ;—ere old age comes on and overcomes this thy beauty, well worthy of thy illustrious race.

34. 'The old man can obtain merit by religion ; old age is helpless for the enjoyment of pleasures ; therefore they say that pleasures belong to the young man, wealth to the middle-aged, and religion to the old.

35. 'Youth in this present world is the enemy of religion and wealth,—since pleasures, however we guard them, are hard to hold, therefore, wherever pleasures are to be found, there they seize them.

36. 'Old age is prone to reflection¹, it is grave and intent on remaining quiet ; it attains unimpassionedness with but little effort, unavoidably, and for very shame.

37. 'Therefore having passed through the deceptive period of youth, fickle, intent on external objects, heedless, impatient, not looking at the distance,—they take breath like men who have escaped safe through a forest.

38. 'Let therefore this fickle time of youth first pass by, reckless and giddy,—our early years are the mark for pleasure, they cannot be kept from the power of the senses.

39. 'Or if religion is really thy one aim, then offer

sacrifices,—this is thy family's immemorial custom, —climbing to highest heaven by sacrifices, even Indra, the lord of the winds, went thus to highest heaven.

40. 'With their arms pressed¹ by golden bracelets, and their variegated diadems resplendent with the light of gems, royal sages have reached the same goal by sacrifices which great sages reached by self-mortification.'

41. Thus spoke the monarch of the Magadhas, who spoke well and strongly like Indra²; but having heard it, the prince did not falter, (firm) like the mountain Kailâsa, having its many summits variegated (with lines of metals).

Vidash/a; cf. *samdash/a* in Raghuv. XVI, 65.
Valabhid, 'the smiter of the demon Vala.'

BOOK XI.

1. Being thus addressed by the monarch of the Magadhas, in a hostile speech with a friendly face,—self-possessed, unchanged, pure by family and personal purity, the son of Suddhodana thus made answer :

2. ' This is not to be called a strange thing for thee, born as thou art in the great family whose ensign is the lion ¹—that by thee of pure conduct, O lover of thy friends, this line of conduct should be adopted towards him who stands as one of thy friends.

3. ' Amongst the bad a friendship, worthy of their family, ceases to continue (and fades) like prosperity among the faint-hearted ; it is only the good who keep increasing the old friendship of their ancestors by a new succession of friendly acts.

4. ' But those men who act unchangingly towards their friends in reverses of fortune, I esteem in my heart as true friends ; who is not the friend of the prosperous man in his times of abundance ?

5. ' So those who, having obtained riches in the world, employ them for the sake of their friends and religion,—their wealth has real solidity, and when it perishes it produces no pain at the end.

6. ' This thy determination concerning me, O king, is prompted² by pure generosity and friendship² ;

¹ So the Tibetan explains *haryamka*, *sen-geṣ mēan-pai*.

² The Sanskrit of this line is corrupt and does not scan. The

I will meet thee courteously with simple friendship ;
I would not utter aught else in my reply.

7. ' I, having experienced the fear of old age and death, fly to this path of religion in my desire for liberation ; leaving behind my dear kindred with tears in their faces,—still more than those pleasures which are the causes of evil.

8. ' I am not so afraid even of serpents nor of thunderbolts falling from heaven, nor of flames blown together by the wind, as I am afraid of these worldly objects.

9. ' These transient pleasures,—the robbers of our happiness and our wealth, and which float empty and like illusions through the world,—infatuate men's minds even when they are only hoped for,—still more when they take up their abode in the soul.

10. ' The victims of pleasure attain not to happiness even in the heaven of the gods, still less in the world of mortals ; he who is athirst is never satisfied with pleasures, as the fire, the friend of the wind, with fuel.

11. ' There is no calamity in the world like pleasures,—people are devoted to them through delusion ; when he once knows the truth and so fears evil, what wise man would of his own choice desire evil ?

12. ' When they have obtained all the earth girdled by the sea, kings wish to conquer the other side of the great ocean ; mankind are never satiated

Tibetan renders it as follows: khyod-kyi (te) nes-pa (vinisṭa-yaś) gañ-zhig bdag-la dmigs-pa ḍi, 'whatever a determination of thine imagines of me, to this (answering I would say). I would read vibhāvyā mām ēva. The translation given above is conjectural.

with pleasures, as the ocean with the waters that fall into it.

13. 'When it had rained a golden shower from heaven, and when he had conquered the continents and the four oceans, and had even obtained the half of Sakra's throne¹, Māndhātṛi was still unsatisfied with worldly objects.

14. 'Though he had enjoyed the kingdom of the gods in heaven, when Indra had concealed himself through fear of Vṛitra, and though in his pride he had made the great Rīshis bear his litter², Nahusha fell, unsatisfied with pleasures.

15. 'King (Purūravas) the son of Idā, having penetrated into the furthest heaven, and brought the goddess Urvast into his power,—when he wished in his greed to take away gold from the Rīshis³,—being unsatisfied with pleasures, fell into destruction.

16. 'Who would put his trust in these worldly objects, whether in heaven or in earth, unsettled as to lot or family,—which passed from Bali to Indra, and from Indra to Nahusha, and then again from Nahusha back to Indra?

17. 'Who would seek these enemies bearing the name of pleasures, by whom even those sages have been overcome, who were devoted to other pursuits, whose only clothes were rags, whose food was roots, fruits, and water, and who wore their twisted locks as long as snakes?

18. 'Those pleasures for whose sake even Ugrāyudha⁴, armed terribly as he was with his weapon,

¹ Divyāvadāna, pp. 213-224.

² Mahābh. V, 532.

³ Mahābh. I, 3147.

⁴ See Harivamśa. ch. xx. He was armed with a discus.

found death at Bhīṣma's hands,—is not the mere thought of them unlucky and fatal,—still more the thought of the irreligious whose lives are spent in their service?

19. 'Who that considers the paltry flavour of worldly objects,—the very height of union being only insatiety,—the blame of the virtuous, and the certain sin,—has ever drawn near this poison which is called pleasure?

20. 'When they hear of the miseries of those who are intent on pleasure and are devoted to worldly pursuits¹, such as agriculture and the rest, and the self-content of those who are careless of pleasure — it well befits the self-controlled to fling it away².

21. 'Success in pleasure is to be considered a misery in the man of pleasure, for he becomes intoxicated when his desired pleasures are attained; through intoxication he does what should not be done, not what should be done; and being wounded thereby he falls into a miserable end.

22. 'These pleasures which are gained and kept by toil,—which after deceiving leave you and return whence they came,—these pleasures which are but borrowed for a time³, what man of self-control, if he is wise, would delight in them?

23. 'What man of self-control could find satisfaction in these pleasures which are like a torch of hay,—which excite thirst when you seek them and when you grasp them, and which they who abandon not keep only as misery⁴?

24. Those men of no self-control who are bitten by

¹ Dharmabhiṣ. (Cf. V, 5, 6.) ² I would read *kāmāṇāṃ*.

³ For *yāśāitaka* cf. Pāṇ. IV, 4, 21. ⁴ I would read *paripānti*.

them in their hearts, fall into ruin and attain not bliss,—what man of self-control could find satisfaction in these pleasures, which are like an angry, cruel serpent?

25. 'Even if they enjoy them men are not satisfied, like dogs famishing with hunger over a bone,—what man of self-control could find satisfaction in these pleasures, which are like a skeleton composed of dry bones?

26. 'What man of self-control could find satisfaction in these pleasures which are like flesh that has been flung away, and which produce misery by their being held only in common with kings, thieves, water, and fire¹?

27. 'What man of self-control could find satisfaction in these pleasures, which, like the senses², are destructive, and which bring calamity on every hand to those who abide in them, from the side of friends even more than from open enemies?

28. 'What man of self-control could find satisfaction in those pleasures, which are like the fruit that grows on the top of a tree,—which those who would leap up to reach fall down upon a mountain or into a forest, waters, or the ocean?

29. 'What man of self-control could find satisfaction in those pleasures, which are like snatching up a hot coal,—men never attain happiness, however they pursue them, increase them, or guard them?

30. 'What man of self-control could find satisfaction in those pleasures, which are like the enjoyments in a dream,—which are gained by their recipients after manifold pilgrimages and labours, and then perish in a moment?

¹ I.e. any one of these can seize them from us.

² Âyatana.

31. 'What man of self-control could find satisfaction in those pleasures which are like a spear¹, sword, or club,—for the sake of which the Kurus, the *Vrishnis* and the *Amdhakas*, the *Maithilas* and the *Damdakas* suffered destruction ?

32. 'What man of self-control could find satisfaction in those pleasures which dissolve friendships and for the sake of which the two *Asuras Sumda* and *Upasumda* perished, victims engaged in mutual enmity ?

33. 'None, however their intellect is blinded with pleasure, give themselves up, as in compassion, to ravenous beasts²; so what man of self-control could find satisfaction in those pleasures which are disastrous and constant enemies ?

34. 'He whose intellect is blinded with pleasure does pitiable things; he incurs calamities, such as death, bonds, and the like; the wretch, who is the miserable slave of hope for the sake of pleasure, well deserves the pain of death even in the world of the living.

35. 'Deer are lured to their destruction by songs³, insects for the sake of the brightness fly into the fire, the fish greedy for the flesh swallow the iron hook,—therefore worldly objects produce misery as their end.

36. 'As for the common opinion, "pleasures are enjoyments," none of them when examined are

¹ The Chinese translation seems to take *sûla* as a stake for impaling criminals in ver. 864.

² The text is corrupt. I would read *kravyâtsu nâtmânam*. The *va* in line 1 is for *iva*, a rare form, but allowed by Sanskrit lexicographers. Perhaps we should translate *kâmândhasamgâ*, 'these men who are called "blinded with pleasure."'

³ Cf. *Kâdambari* (Calc. ed.), p. 27, l. 6 infra.

worthy of being enjoyed ; fine garments and the rest are only the accessories of things,—they are to be regarded as merely the remedies for pain.

37. ' Water is desired for allaying thirst ; food in the same way for removing hunger ; a house for keeping off the wind, the heat of the sun, and the rain ; and dress for keeping off the cold and to cover one's nakedness.

38. ' So too a bed is for removing drowsiness ; a carriage for remedying the fatigue of a journey ; a seat for alleviating the pain of standing ; so bathing as a means for washing, health, and strength.

39. ' External objects therefore are to human beings means for remedying pain, not in themselves sources of enjoyment ; what wise man would allow that he enjoys those delights which are only used as remedial ?

40. ' He who, when burned with the heat of bilious fever, maintains that cold appliances are an enjoyment, when he is only engaged in alleviating pain,—he indeed might give the name of enjoyment to pleasures.

41. ' Since variableness is found in all pleasures, I cannot apply to them the name of enjoyment ; the very conditions which mark pleasure, bring also in its turn pain.

42. ' Heavy garments and fragrant aloe-wood are pleasant in the cold, but an annoyance in the heat¹ ; and the moonbeams and sandal-wood are pleasant in the heat, but a pain in the cold.

43. ' Since the well-known opposite pairs², such

¹ I have adopted Professor Kielhorn's suggested reading *sukhāya* *site* by *asukhāya* *gharme*.

² Cf. *ἑσπερία* of the Pythagoreans (Arist. Ethics, I, 6).

as gain and loss and the rest, are inseparably connected with everything in this world,—therefore no man is invariably happy on the earth nor invariably wretched.

44. 'When I see how the nature of pleasure and pain are mixed, I consider royalty and slavery as the same; a king does not always smile, nor is a slave always in pain.

45. 'Since to be a king involves a wider range of command, therefore the pains of a king are great; for a king is like a peg¹,—he endures trouble for the sake of the world.

46. 'A king is unfortunate, if he places his trust in his royalty which is apt to desert and loves crooked turns²; and on the other hand, if he does not trust in it, then what can be the happiness of a timid king?

47. 'And since' after even conquering the whole earth, one city only can serve as a dwelling-place, and even there only one house can be inhabited, is not royalty mere labour for others?

48. 'And even in royal clothing one pair of garments is all he needs, and just enough food to keep off hunger; so only one bed, and only one seat; all a king's other distinctions are only for pride.

49. 'And if all these fruits are desired for the sake of satisfaction, I can be satisfied without a kingdom; and if a man is once satisfied in this world, are not all distinctions indistinguishable?

50. 'He then who has attained the auspicious road to happiness is not to be deceived in regard to pleasures; remembering thy professed friendship, tell me again and again, do they keep their promise?

¹ Cf. Isaiah xxii. 23, 24 (נִיב).

² Professor Kielhorn would read *raṁkamitre*.

51. 'I have not repaired to the forest through anger, nor because my diadem has been dashed down by an enemy's arrows; nor have I set my desires on loftier objects¹, that I thus refuse thy proposal.

52. 'Only he who, having once let go a malignant incensed serpent, or a blazing hay-torch all on fire, would strive again to seize it, would ever seek pleasures again after having once abandoned them.

53. 'Only he who, though seeing, would envy the blind, though free the bound, though wealthy the destitute, though sound in his reason the maniac,—only he, I say, would envy one who is devoted to worldly objects.

54. 'He who lives on alms, my good friend, is not to be pitied, having gained his end and being set on escaping the fear of old age and death; he has here the best happiness, perfect calm, and hereafter all pains are for him abolished.

55. 'But he is to be pitied who is overpowered by thirst though set in the midst of great wealth,—who attains not the happiness of calm here, while pain has to be experienced hereafter.

56. 'Thus to speak to me is well worthy of thy character, thy mode of life, and thy family; and to carry out my resolve is also befitting my character, my mode of life, and my family.

57. 'I have been wounded by the enjoyment of the world, and I have come out longing to obtain peace; I would not accept an empire free from all ill even in the third heaven, how much less amongst men?

58. 'But as for what thou saidst to me, O king, that the universal pursuit of the three objects is the

¹ Sc. as rule in heaven, &c.

supreme end of man,—and ¹ thou saidst that what I regard as the desirable is misery,—thy three objects are perishable and also unsatisfying.

59. 'But that world in which there is no old age nor fear, no birth, nor death, nor anxieties ², that alone I consider the highest end of man, where there is no ever-renewed action.

60. 'And as for what thou saidst, "wait till old age comes, for youth is ever subject to change;"—this want of decision is itself uncertain; for age too can be irresolute and youth can be firm.

61. 'But since Fate ³ is so well skilled in its art as to draw the world in all its various ages into its power,—how shall the wise man, who desires tranquillity, wait for old age, when he knows not when the time of death will be?

62. 'When death stands ready like a hunter, with old age as his weapon, and diseases scattered about as his arrows, smiting down living creatures who fly like deer to the forest of destiny, what desire can there be in any one for length of life?

63. 'It well befits the youthful son or the old man or the child so to act with all promptitude that they may choose the action of the religious man whose soul is all mercy,—nay, better still, his inactivity.

64. 'And as for what thou saidst, "be diligent in sacrifices for religion, such as are worthy of thy race and bring a glorious fruit,"—honour to such sacrifices! I desire not that fruit which is sought by causing pain to others ⁴!

¹ I would read *anartha ity āttha* (for *ity artha*).

² *Ādhayaṇa*

³ Ko, 'who?' seems here used for 'fate.' Professor Kielhorn would read—*Yadāntako gagaḍ vayaḥsu sarveshu varam vikarshati*.

⁴ *Yad ishyate* is the true reading.

65. 'To kill a helpless victim through a wish for future reward,—it would be an unseemly action for a merciful-hearted good man, even if the reward of the sacrifice were eternal; but what if, after all, it is subject to decay?

66. 'And even if true religion did not consist in quite another rule of conduct, by self-restraint, moral practice and a total absence of passion,—still it would not be seemly to follow the rule of sacrifice, where the highest reward is described as attained only by slaughter.

67. 'Even that happiness which comes to a man, while he stays in this world, through the injury of another, is hateful to the wise compassionate heart; how much more if it be something beyond our sight in another life?

68. 'I am not to be lured into a course of action for future reward;—my mind does not delight, O king, in future births; these actions are uncertain and wavering in their direction, like plants beaten by the rain from a cloud.

69. 'I have come here with a wish to see next the seer *Arāda* who proclaims liberation; I start this very day,—happiness be to thee, O king; forgive my words which may seem harsh through their absolute freedom from passion¹.

70. ²Now therefore do thou guard (the world) like Indra in heaven; guard it continually like the sun by thy excellencies; guard its best happiness here;

¹ I read *samatattva*.

² This verse is obscure,—the division of the clauses is uncertain, the Chinese translation giving only six; but *ava* seems to occur eight times. The Tibetan has its equivalent *sruṃs* nine times.

guard the earth ; guard life by the noble¹ ; guard the sons of the good ; guard thy royal powers, O king ; and guard thine own religion.

71. ' As in the midst of a sudden catastrophe arising from the flame of (fire), the enemy of cold, a bird, to deliver its body, betakes itself to the enemy of fire (water),—so do thou, when occasion calls, betake thyself, to deliver thy mind, to those who will destroy the enemies of thy home².'

72. The king himself, folding his hands, with a sudden longing come upon him, replied, ' Thou art obtaining thy desire without hindrance ; when thou hast at last accomplished all that thou hast to do, thou shalt show hereafter thy favour towards me.'

73. Having given his firm promise to the monarch, he proceeded to the Vaisvāntara hermitage : and, after watching him with astonishment, as he wandered on in his course, the king and³ his courtiers returned to the mountain (of Rāgagiri).

¹ So the Tibetan.

² This is a very hard verse, but the obscure Chinese translation helps to explain it, vv. 912–915. I read in *c*, himârisatrum, i.e. water, as the enemy of the enemy of cold (fire). The bird flies to water to stop the effects of fire ; as the king is to destroy his enemies by means of their enemies, cf. *Manu* VII, 158. Here, however, it seems to mean also that he is to destroy his passions by their opposites ; the home (*kshaya*) is the summum bonum, *nirvāṇa*.—I read *samplavā* for *sambhava*, as the two words are confused in XII, 24 and 28.

³ *Ka* seems used in a very artificial manner with the ellipsis of the substantive which should follow it ; cf. *Amarakosha* III, 4, 1, 6 (we might also read *prāpad*)..

BOOK XII.

1. Then the moon of the Ikshvâku race turned towards the hermitage of the sage Arâḍa¹ of tranquil life,—as it were, doing honour to it by his beauty.

2. He drew near, on being addressed in a loud voice 'Welcome' by the kinsman of Kâlâma, as he saw him from afar.

3. They, having mutually asked after each other's health as was fitting, sat down in a clean place on two pure wooden seats.

4. The best of sages, having seen the prince seated, and as it were drinking in the sight of him with eyes opened wide in reverence, thus addressed him :

5. 'I know, gentle youth, how thou hast come forth from thy home, having severed the bond of affection, as a wild elephant its cord.

6. 'In every way thy mind is steadfast and wise, who hast come here after abandoning royal luxury like a creeper-plant with poisonous fruit.

7. 'It is no marvel that kings have retired to the forest who have grown old in years, having given up their glory to their children, like a garland left behind after being used.

8. 'But this is to me indeed a marvel that thou art come hither in life's fresh prime, set in the open field

¹ Arâḍa holds an early form of the Sâṃkhya doctrine.

of the world's enjoyments, ere thou hast as yet tasted of their happiness.

9. 'Verily thou art a worthy vessel to receive this highest religion ; having mastered it with full knowledge, cross at once over the sea of misery.

10. 'Though the doctrine is generally efficient only after a time, when the student has been thoroughly tested, thou art easy for me to examine from thy depth of character and determination.'

11. The prince, having heard these words of Arâda, was filled with great pleasure and thus made reply :

12. 'This extreme kindness which thou showest to me, calmly passionless as thou art, makes me, imperfect as I am, seem even already to have attained perfection.

13. 'I feel at the sight of thee like one longing to see who finds a light,—like one wishing to journey, a guide,—or like one wishing to cross, a boat.

14. 'Wilt thou therefore deign to tell me that secret, if thou thinkest it should be told, whereby thy servant may be delivered from old age, death, and disease.'

15. Arâda, thus impelled by the noble nature of the prince, declared in a concise form the tenets of his doctrine :

16. 'O best of hearers, hear this our firmly-settled theory, how our mortal existence arises and how it revolves.

17. "'The evolvent" and "the evolute," birth, old age, and death,—know that this has been called the reality by us ; do thou receive our words, O thou who art steadfast in thy nature.

18. 'But know, O thou who art deep in the search

into the nature of things, that the five elements¹, egoism, intellect, and "the unmanifested" are the "evolvents ;"

19. 'But know that the "evolutes" consist of intellect, external objects², the senses, and the hands, feet, voice, anus, and generative organ, and also the mind.

20. 'There is also a something which bears the name *kshetragñā*, from its knowledge of this "field" (*kshetra* or the body) ; and those who investigate the soul call the soul *kshetragñā*.

21. 'Kapila with his disciple became the illuminated,—such is the tradition ; and he, as the illuminated, with his son is now called here *Pragâpati*.

22. 'That which is born and grows old and is bound and dies,—is to be known as "the manifested," and "the unmanifested" is to be distinguished by its contrariety.

23. 'Ignorance, the merit or demerit of former actions, and desire are to be known as the causes of mundane existence ; he who abides in the midst of this triad does not attain to the truth of things,—

24. 'From mistake³, egoism, confusion, fluctuation, indiscrimination, false means, inordinate attachment, and gravitation.

25. 'Now "mistake" acts in a contrary manner, it does wrongly what it should do, and what it should think it thinks wrongly.

26. "I say," "I know," "I go," "I am firmly

¹ These are the *tanmâtrâni* or subtle elements.

² *Vishayân*, corresponding to the gross elements. The intellect, *buddhi*, is both an evolver and an evolute.

³ Should we read *viparyayâd*? Cf. *Sâmkhya*, aphor. III, 37.

fixed," it is thus that "egoism" shows itself here,
O thou who art free from all egoism.

27. 'That state of mind is called "confusion,"
O thou who art all unconfused, which views under
one nature, massed like a lump of clay, objects that
thus become confused in their nature.

28. 'That state of mind which says that this mind,
intellect, and these actions are the same as "I," and
that which says that all this aggregate is the same as
"I,"—is called "fluctuation."

29. 'That state of mind is called "indiscrimination,"
O thou who art discriminating, which thinks there is
no difference between the illuminated and the un-
wise, and between the different evolvents.

30. 'Uttering "namas" and "vasha/," sprinkling
water upon sacrifices, &c. with or without the recital
of Vedic hymns, and such like rites,—these are de-
clared by the wise to be "false means," O thou who
art well skilled in true means.

31. 'That is called "inordinate attachment," by
which the fool is entangled in external objects through
his mind, speech, actions, and thoughts, O thou who
hast shaken thyself free from all attachments.

32. 'The misery which a man imagines by the
ideas "This is mine," "I am connected with this,"
is to be recognised as "gravitation,"—by this a man
is borne downwards into new births.

33. 'Thus Ignorance, O ye wise, being fivefold
in its character, energises towards torpor, delusion,
the great delusion, and the two kinds of darkness¹.

34. 'Know, that among these indolence is "tor-
por," death and birth are "delusion," and be it clearly

¹ Cf. *Sāṃkhyakārikā*, 48

understood, O undeluded one, that desire is the "great delusion."

35. 'Since by it even the higher beings are deluded, therefore, O hero, is this called the "great delusion."

36. 'They define anger, O thou angerless one, as "darkness:" and despondency, O undesponding, they pronounce to be the "blind darkness."

37. 'The child, entangled in this fivefold ignorance, is effused in his different births in a world abounding with misery.

38. 'He wanders about in the world of embodied existence, thinking that I am the seer, and the hearer, and the thinker,—the effect and the cause.

39. 'Through these causes¹, O wise prince, the stream of "torpor" is set in motion; be pleased to consider that in the absence of the cause there is the absence of the effect.

40. 'Let the wise man who has right views know these four things, O thou who desirest liberation,—the illuminated and the unilluminated, the manifested and the unmanifested.

41. 'The soul, having once learned to distinguish these four properly, having abandoned all (ideas of) straightness or quickness², attains to the immortal sphere.

42. 'For this reason the Brāhmans in the world, discoursing on the supreme Brahman, practise here a rigorous course of sacred study and let other Brāhmans live with them to follow it also.'

43. The prince, having heard this discourse from the seer, asked concerning the means and the final state.

¹ Cf. ver. 23.

² It rises above all relative ideas? The text may be corrupt.

44. 'Wilt thou please to explain to me how, how far, and where this life of sacred study is to be led, and the limit of this course of life¹ ?'

45. Then Arâḍa, according to his doctrine, declared to him in another way that course of life clearly and succinctly.

46. 'The devotee, in the beginning, having left his house, and assumed the signs of the mendicant, goes on, following a rule of conduct which extends to the whole life.

47. 'Cultivating absolute content with any alms from any person, he carries out his lonely life, indifferent to all feelings, meditating on the holy books, and satisfied in himself.

48. 'Then having seen how fear arises from passion and the highest happiness from the absence of passion, he strives, by restraining all the senses, to attain to tranquillity of mind.

49. 'Then he reaches the first stage of contemplation, which is separated from desires, evil intentions and the like, and arises from discrimination and which involves reasoning².

50. 'And having obtained this ecstatic contemplation, and reasoning on various objects, the childish mind is carried away by the possession of the new unknown ecstasy.

51. 'With a tranquillity of this kind, which disdains desire or dislike, he reaches the world of Brahman, deceived by the delight.

52. 'But the wise man, knowing that these reasonings bewilder the mind, reaches a (second) stage of contemplation separate from this, which has its own pleasure and ecstasy.

¹ Dharma.

² Cf. Yoga-sūtras I, 42.

53. 'And he who, carried away by this pleasure, sees no further distinction, obtains a dwelling full of light, even amongst the Ābhâsura deities.

54. 'But he who separates his mind from this pleasure and ecstasy, reaches the third stage of contemplation ecstatic but without pleasure.

55. 'Upon this stage some teachers make their stand, thinking that it is indeed liberation, since pleasure and pain have been left behind and there is no exercise of the intellect.

56. 'But he who, immersed in this ecstasy, strives not for a further distinction, obtains an ecstasy in common with the Subhakṛtsna deities.

57. 'But he who, having attained such a bliss desires it not but despises it, obtains the fourth stage of contemplation which is separate from all pleasure or pain.

58. 'The fruit of this contemplation which is on an equality with the Vṛihatphala deities, those who investigate the great wisdom call the Vṛihatphala¹.

59. 'But rising beyond this contemplation, having seen the imperfections of all embodied souls, the wise man climbs to a yet higher wisdom in order to abolish all body.

60. 'Then, having abandoned this contemplation, being resolved to find a further distinction, he becomes as disgusted with form itself as he who knows the real is with pleasures.

61. 'First he makes use of all the apertures of his body; and next he exerts his will to experience a feeling of void space even in the solid parts².

62. 'But another wise man, having contracted his soul which is by nature extended everywhere like

¹ The great fruit.

² An obscure verse; cf. Pāli Dict.

the ether,¹—as he gazes ever further on, detects a yet higher distinction.

63. 'Another one of those who are profoundly versed in the supreme Self, having abolished himself by himself, sees that nothing exists and is called a Nihilist².

64. 'Then like the Muṇḍa-reed's stalk³ from its sheath or the bird from its cage, the soul, escaped from the body, is declared to be "liberated."

65. 'This is that supreme Brahman, constant, eternal, and without distinctive signs; which the wise who know reality declare to be liberation.

66. 'Thus have I shown to thee the means and liberation; if thou hast understood and approved it, then act accordingly.

67. 'Gaigishavya⁴ and Ganaka, and the aged Parāśara, by following this path, were liberated, and so were others who sought liberation.'

68. The prince having not accepted his words but having pondered them, filled with the force of his former arguments, thus made answer :

69. 'I have heard this thy doctrine, subtil and pre-eminently auspicious, but I hold that it cannot be final, because it does not teach us how to abandon this soul itself in the various bodies.

70. 'For I consider that the embodied soul, though freed from the evolutes and the evolvents, is still subject to the condition of birth and has the condition of a seed⁵.

71. 'Even though the pure soul is declared to be

¹ Cf. Bhāṣāparīkṣā, śloka 25.

² Ākimkāṇya.

³ Cf. Kaṭha Up. VI, 17.

⁴ Mahābh. IX, § 50; Tattvakaumudī, § 5.

⁵ This is expanded in the Chinese, vv. 984, 985.

"liberated," yet as long as the soul remains there can be no absolute abandonment of it.

72. 'If we abandon successively all this triad, yet "distinction" is still perceived; as long as the soul itself continues, there this triad continues in a subtil form.

73. 'It is held (by some) that this is liberation, because the "imperfections" are so attenuated, and the thinking power is inactive, and the term of existence is so prolonged;

74. 'But as for this supposed abandonment of the principle of egoism,—as long as the soul continues, there is no real abandonment of egoism.

75. 'The soul does not become free from qualities as long as it is not released from number and the rest; therefore, as long as there is no freedom from qualities, there is no liberation declared for it.

76. 'There is no real separation of the qualities and their subject; for fire cannot be conceived, apart from its form and heat.

77. 'Before the body there will be nothing embodied, so before the qualities there will be no subject; how, if it was originally free, could the soul ever become bound¹?

78. 'The body-knower (the soul) which is unembodied, must be either knowing or unknowing; if it is knowing, there must be some object to be known, and if there is this object, it is not liberated.

79. 'Or if the soul is declared to be unknowing, then of what use to you is this imagined soul? Even without such a soul, the existence of the absence of knowledge is notorious as, for instance, in a log of wood or a wall.

¹ I read *kasmât* for *tasmât*.

80. 'And since each successive abandonment is held to be still accompanied by qualities, I maintain that the absolute attainment of our end can only be found in the abandonment of everything.'

81. Thus did he remain unsatisfied after he had heard the doctrine of Arâḍa; then having decided it to be incomplete, he turned away.

82. Seeking to know the true distinction, he went to the hermitage of Udraka¹, but he gained no clear understanding from his treatment of the soul.

83. For the sage Udraka, having learned the inherent imperfections of the name and the thing named, took refuge in a theory beyond Nihilism, which maintained a name and a non-name.

84. And since even a name and a non-name were substrata, however subtil, he went even further still and found his restlessness set at rest in the idea that there is no named and no un-named;

85. And because the intellect rested there, not proceeding any further,—it became very subtil, and there was no such thing as un-named nor as named.

86. But because, even when it has reached this goal it yet returns again to the world, therefore the Bodhisattva, seeking something beyond, left Udraka.

87. Having quitted his hermitage, fully resolved in his purpose, and seeking final bliss, he next visited the hermitage, called a city, of the royal sage Gaya.

88. Then on the pure bank of the Nairāṅgaṇā the saint whose every effort was pure fixed his dwelling, bent as he was on a lonely habitation.

89. Five mendicants, desiring liberation, came

¹ Cf. Burnouf, *Introd.* p. 386 n. It is written Rudraka in XV, 89.

up to him when they beheld him there, just as the objects of the senses come up to a percipient who has gained wealth and health by his previous merit.

90. Being honoured by these disciples who were dwelling in that family, as they bowed reverently with their bodies bent low in humility, as the mind is honoured by the restless senses,

91. And thinking, 'this may be the means of abolishing birth and death,' he at once commenced a series of difficult austerities by fasting.

92. For six years, vainly trying to attain merit¹, he practised self-mortification, performing many rules of abstinence, hard for a man to carry out.

93. At the hours for eating, he, longing to cross the world whose farther shore is so difficult to reach, broke his vow with single jujube fruits, sesame seeds, and rice.

94. But the emaciation which was produced in his body by that asceticism, became positive fatness through the splendour which invested him.

95. Though thin, yet with his glory and his beauty unimpaired, he caused gladness to other eyes, as the autumnal moon in the beginning of her bright fortnight gladdens the lotuses.

96. Having only skin and bone remaining, with his fat, flesh and blood entirely wasted, yet, though diminished, he still shone with undiminished grandeur like the ocean.

97. Then the seer, having his body evidently emaciated to no purpose in a cruel self-mortifica-

¹ This is the Tibetan reading [las-ni thob-bzhed lo drug-tu, 'wishing to obtain (the fruits of good) works, during six years.' H.W.]

tion,—dreading continued existence, thus reflected in his longing to become a Buddha:

98. 'This is not the way to passionlessness, nor to perfect knowledge, nor to liberation; that was certainly the true way which I found at the root of the Gambu¹ tree.

99. 'But that cannot be attained by one who has lost his strength,'—so resuming his care for his body, he next pondered thus, how best to increase his bodily vigour:

100. 'Wearied with hunger, thirst, and fatigue, with his mind no longer self-possessed through fatigue, how should one who is not absolutely calm reach the end which is to be attained by his mind?

101. 'True calm is properly obtained by the constant satisfaction of the senses; the mind's self-possession is only obtained by the senses being perfectly satisfied.

102. 'True meditation is produced in him whose mind is self-possessed and at rest,—to him whose thoughts are engaged in meditation the exercise of perfect contemplation begins at once.

103. 'By contemplation are obtained those conditions² through which is eventually gained that supreme calm, undecaying, immortal state, which is so hard to be reached.'

104. Having thus resolved, 'this means is based upon eating food,' the wise seer of unbounded wisdom, having made up his mind to accept the continuance of life,

105. And having bathed, thin as he was, slowly

¹ The rose apple, see V, 8.

² Dharmâh.

came up the bank of the Nairāṅgaṇā, supported as by a hand by the trees on the shore, which bent down the ends of their branches in adoration.

106. Now at that time Nandabalā, the daughter of the leader of the herdsmen, impelled by the gods, with a sudden joy risen in her heart, had just come near,

107. Her arm gay with a white shell, and wearing a dark blue woollen cloth, like the river Yamunā, with its dark blue water and its wreath of foam.

108. She, having her joy increased by her faith, with her lotus-like eyes opened wide, bowed down before him and persuaded him to take some milk.

109. By partaking that food having made her obtain the full reward of her birth, he himself became capable of gaining the highest knowledge, all his six senses being now satisfied,

110. The seer, having his body now fully robust, together with his glorious fame, one beauty and one majesty being equally spread in both, shone like the ocean and the moon¹.

111. Thinking that he had returned to the world the five mendicants left him, as the five elements leave the wise soul when it is liberated.

112. Accompanied only by his own resolve, having fixed his mind on the attainment of perfect knowledge, he went to the root of an Asvattha tree², where the surface of the ground was covered with young grass.

113. Then Kāla³, the best of serpents, whose

¹ Fame is often compared for its brightness to the moon.

² *Ficus religiosa* or pipul tree.

³ He is the Nāga king, *Gātaka* I, 72.

majesty was like the lord of elephants, having been awakened by the unparalleled sound of his feet, uttered this praise of the great sage, being sure that he was on the point of attaining perfect knowledge :

114. 'Inasmuch as the earth, pressed down by thy feet, O sage, resounds repeatedly, and inasmuch as thy splendour shines forth like the sun, thou shalt assuredly to-day enjoy the desired fruit.

115. 'Inasmuch as lines of birds fluttering in the sky offer thee reverential salutation, O lotus-eyed one, and inasmuch as gentle breezes blow in the sky, thou shalt certainly to-day become the Buddha.'

116. Being thus praised by the best of serpents, and having taken some pure grass from a grass-cutter, he, having made his resolution, sat down to obtain perfect knowledge at the foot of the great holy tree.

117. Then he sat down on his hams in a posture, immovably firm and with his limbs gathered into a mass like a sleeping serpent's hood, exclaiming, 'I will not rise from this position on the earth¹ until I have obtained my utmost aim.'

118. Then the dwellers in heaven burst into unequalled joy; the herds of beasts and the birds uttered no cry; the trees moved by the wind made no sound, when the holy one took his seat firm in his resolve.

¹ For *śāvat* read *yāvat*.

BOOK XIII.

1. When the great sage, sprung from a line of royal sages, sat down there with his soul fully resolved to obtain the highest knowledge, the whole world rejoiced; but Mâra, the enemy of the good law, was afraid.

2. He whom they call in the world Kâmadeva, the owner of the various weapons, the flower-arrowed, the lord of the course of desire,—it is he whom they also style Mâra the enemy of liberation.

3. His three sons, Confusion, Gaiety, and Pride, and his three daughters, Lust, Delight, and Thirst¹, asked of him the reason of his despondency, and he thus made answer unto them:

4. 'This sage, wearing the armour of resolution, and having drawn the arrow of wisdom with the barb of truth, sits yonder intending to conquer my realms,—hence is this despondency of my mind.

5. 'If he succeeds in overcoming me and proclaims to the world the path of final bliss, all this my realm will to-day become empty, as did that of the disembodied lord when he violated the rules of his station².

6. 'While, therefore, he stands within my reach

¹ For these cf. also ver. 14, and XV, 13.

² This probably refers to the legend of Nimi-videha, see Vishṇu Pur. IV, 5; it might be 'the king of the Videhas.' There may be also a secondary allusion to the legend of Ananga and Siva.

and while his spiritual eyesight is not yet attained, I will assail him to break his vow as the swollen might of a river assails a dam.'

7. Then having seized his flower-made bow and his five infatuating arrows, he drew near to the root of the Asvattha tree with his children he the great disturber of the minds of living beings.

8. Having fixed his left hand on the end of the barb and playing with the arrow, Mâra thus addressed the calm seer as he sat on his seat, preparing to cross to the further side of the ocean of existence :

9. 'Up, up, O thou Kshatriya, afraid of death ! follow thine own duty and abandon this law of liberation ! and having conquered the lower worlds by thy arrows, proceed to gain the higher worlds of Indra.

10. 'That is a glorious path to travel, which has been followed by former leaders of men ; this mendicant life is ill-suited for one born in the noble family of a royal sage to follow.

11. 'But if thou wilt not rise, strong in thy purpose,—then be firm if thou wilt and quit not thy resolve,—this arrow is uplifted by me,—it is the very one which was shot against Sûryaka¹, the enemy of the fish.

12. 'So too, I think, when somewhat probed by this weapon, even the son of Idâ², the grandson of the moon, became mad ; and Sâmtanu³ also lost

¹ The sun, alluding to his amour with Vadavâ. (The lake is called vipannaminam in *Ritusamhâra* I, 20.)

² Pufûravas. (Professor Bühler suggests *sprishatak*.)

³ Does this mean Vikitravîrya the grandson of Sâmtanu, see *Vishnu Pur.* IV, 20?

his self-control,—how much more then one of feebler powers now that the age has grown degenerate ?

13. 'Therefore quickly rise up and come to thyself,—for this arrow is ready, darting out its tongue, which I do not launch even against the *ākavāka* birds, tenderly attached as they are and well deserving the name of lovers.'

14. But when, even though thus addressed, the *Sākya* saint unheeding did not change his posture, then *Māra* discharged his arrow at him, setting in front of him his daughters and his sons ¹.

15. But even when that arrow was shot he gave no heed and swerved not from his firmness; and *Māra*, beholding him thus, sank down, and slowly thus spoke, full of thought :

16. 'He does not even notice that arrow by which the god *Sambhu* was pierced with love for the daughter of the mountain ² and shaken in his vow; can he be destitute of all feeling? is not this that very arrow ?

17. 'He is not worthy of my flower-shaft, nor my arrow "gladdener," nor the sending of my daughter *Rati* (to tempt him); he deserves the alarms and rebukes and blows from all the gathered hosts of the demons.'

18. Then *Māra* called to mind his own army, wishing to work the overthrow of the *Sākya* saint; and his followers swarmed round, wearing different forms and carrying arrows, trees, darts, clubs, and swords in their hands;

19. Having the faces of boars, fishes, horses, asses,

¹ See ver. 3.

² *Umā*.

and camels, of tigers, bears, lions, and elephants,—one-eyed, many-faced, three-headed,—with protuberant bellies and speckled bellies ;

20. Blended with goats, with knees swollen like pots, armed with tusks and with claws, carrying headless trunks in their hands, and assuming many forms, with half-mutilated faces, and with monstrous mouths ;

21. Copper-red, covered with red spots, bearing clubs in their hands, with yellow or smoke-coloured hair, with wreaths dangling down, with long pendulous ears like elephants, clothed in leather or wearing no clothes at all ;

22. Having half their faces white or half their bodies green,—red and smoke-coloured, yellow and black,—with arms reaching out longer than a serpent, and with girdles jingling with rattling bells.

23. Some were as tall as palm-trees, carrying spears,—others were of the size of children with projecting teeth, others birds with the faces of rams. others with men's bodies and cats' faces ;

24. With dishevelled hair, or with topknots, or half-bald, with rope-garments or with head-dress all in confusion,—with triumphant faces or frowning faces,—wasting the strength or fascinating the mind.

25. Some as they went leaped about wildly, others danced upon one another, some sported about in the sky, others went along on the tops of the trees.

26. One danced, shaking a trident, another made a crash, dragging a club, another bounded for joy like a bull, another blazed out flames from every hair.

27. Such were the troops of demons who encircled the root of the Bodhi tree on every side, eager to

seize it and to destroy it, awaiting the command of their lord.

28. Beholding in the first half of the night that battle of Mâra and the bull of the Sâkya race, the heavens did not shine and the earth shook and the (ten) regions of space flashed flames and roared.

29. A wind of intense violence blew in all directions¹, the stars did not shine, the moon gave no light, and a deeper darkness of night spread around, and all the oceans were agitated.

30. The mountain deities² and the Nâgas who honoured the Law, indignant at the attack on the saint, rolling their eyes in anger against Mâra, heaved deep sighs and opened their mouths wide.

31. But the god-sages, the Suddhâdhivâsas³, being as it were absorbed in the perfect accomplishment of the good Law, felt only a pity for Mâra in their minds and through their absolute passionlessness were unruffled by anger.

32. When they saw the foot of the Bodhi tree crowded with that host of Mâra, intent on doing harm,—the sky was filled with the cry raised by all the virtuous beings who desired the world's liberation.

33. But the great sage⁴ having beheld that army of Mâra thus engaged in an attack on the knower of the Law⁵, remained untroubled and suffered no perturbation, like a lion seated in the midst of oxen.

¹ Virvak should be corrected vishvak.

² Mahâbhūṭaḥ. This might mean simply 'the rulers of the earth.'

³ In Pâli Suddhâvâsâ. Cf. III, 26.

⁴ Buddha himself, viewing all this ab extra.

⁵ The Tibetan seems to read dharmavidheḥ for dharmavidāḥ, as it has chos-kyi cho-ga de-ni, '(injurer) of that law of dharma.'

34. Then Māra commanded his excited army of demons to terrify him ; and forthwith that host resolved to break down his determination with their various powers.

35. Some with many tongues hanging out and shaking, with sharp-pointed savage teeth and eyes like the disk of the sun, with wide-yawning mouths and upright ears like spikes,—they stood round trying to frighten him.

36. Before these monsters standing there, so dreadful in form and disposition, the great sage remained unalarmed and untroubled, sporting with them as if they had been only rude children ¹.

37. Then one of them, with his eyes rolling wildly, lifted up a club against him ; but his arm with the club was instantly paralysed, as was Indra's of old with its thunderbolt ².

38. Some, having lifted up stones and trees, found themselves unable to throw them against the sage ; down they fell, with their trees and their stones, like the roots of the Vindhya shattered by the thunderbolt.

39. Others, leaping up into the sky, flung rocks, trees, and axes ; these remained in the sky and did not fall down, like the many-coloured rays of the evening clouds.

40. Another hurled upon him a mass of blazing straw as big as a mountain-peak, which, as soon as it was thrown, while it hung poised in the sky, was shattered into a hundred fragments by the sage's power.

41. One, rising up like the sun in full splendour, rained down from the sky a great shower of live

¹ Prof. Bühler suggests *svabālebhyaḥ*, 'as with his own tossed hair.

² Cf. Satap. Br. XII, 7, 3; Vishṇu Pur. V, 30; Kum. Sambh. II, 20.

embers, as at the end of an aeon blazing Meru showers down the pulverised scoriae of the golden valleys.

42. But that shower of embers full of sparks, when scattered at the foot of the Bodhi tree, became a shower of red lotus-petals through the operation of the great saint's boundless charity.

43. But with all these various scorching assaults on his body and his mind, and all these missiles showered down upon him, the Sākya saint did not in the least degree move from his posture, clasping firmly his resolution as a kinsman.

44. Then others spat out serpents from their mouths as from old decayed trunks of trees; but, as if held fast by a charm, near him they neither breathed nor discharged venom nor moved.

45. Others, having become great clouds, emitting lightning and uttering the fierce roar of thunderbolts, poured a shower of stones upon that tree,—but it turned to a pleasant shower of flowers.

46. Another set an arrow in his bow,—there it gleamed but it did not issue forth, like the anger which falls slack¹ in the soul of an ill-tempered impotent man.

47. But five arrows shot by another stood motionless and fell not, through the saint's ruling guidance,—like the five senses of him who is well experienced in the course of worldly objects and is afraid of embodied existence.

48. Another, full of anger, rushed towards the great saint, having seized a club with a desire to

¹ Dhūryamāno is a difficult word, connected with √dhvri or √dhūrv.

smite him ; but he fell powerless without finding an opportunity, like mankind in the presence of faults which cause failure ¹.

49. But a woman named Meghakālī, bearing a skull in her hand, in order to infatuate the mind of the sage, flitted about unsettled and stayed not in one spot, like the mind of the fickle student over the sacred texts.

50. Another, fixing a kindling eye, wished to burn him with the fire of his glance like a poisonous serpent ; but he saw the sage and lo ! he was not there, like the votary of pleasure when true happiness is pointed out to him ².

51. Another, lifting up a heavy rock, wearied himself to no purpose, having his efforts baffled,—like one who wishes to obtain by bodily fatigue that condition of supreme happiness which is only to be reached by meditation and knowledge.

52. Others, wearing the forms of hyenas and lions, uttered loudly fierce howls, which caused all beings round to quail with terror, as thinking that the heavens were smitten with a thunderbolt and were bursting.

53. Deer and elephants uttering cries of pain ran about or lay down,—in that night as if it were day screaming birds flew around disturbed in all directions.

54. But amidst all these various sounds which they made, although all living creatures were shaken, the saint trembled not nor quailed, like Garuḍa at the noise of crows.

¹ Cf. randhropanipātino-narthāḥ, Sakunt. VI.

² He had not eyes to see the object which he looked for.

55. The less the saint feared the frightful hosts of that multitude, the more did Mâra, the enemy of the righteous, continue his attacks in grief and anger.

56. Then some being of invisible shape, but of pre-eminent glory, standing in the heavens,—beholding Mâra thus malevolent against the seer,—addressed him in a loud voice, unruffled by enmity:

57. 'Take not on thyself, O Mâra, this vain fatigue,—throw aside thy malevolence and retire to peace¹; this sage cannot be shaken by thee any more than the mighty mountain Meru by the wind.

58. 'Even fire might lose its hot nature, water its fluidity, earth its steadiness, but never will he abandon his resolution, who has acquired his merit by a long course of actions through unnumbered aeons.

59. 'Such is that purpose of his, that heroic effort, that glorious strength, that compassion for all beings, —until he attains the highest wisdom, he will never rise from his seat, just as the sun does not rise, without dispelling the darkness.

60. 'One who rubs the two pieces of wood obtains the fire, one who digs the earth finds at last the water, and to him in his perseverance there is nothing unattainable,—all things to him are reasonable and possible.

61. 'Pitying the world lying distressed amidst diseases and passions, he, the great physician, ought not to be hindered, who undergoes all his labours for the sake of the remedy knowledge.

62. 'He who toilsomely pursues the one good path, when all the world is carried away in devious

¹ Or 'go to thy home.'

tracks,—he the guide should not be disturbed, like a right informant when the caravan has lost its way.

63. 'He who is made a lamp of knowledge when all beings are lost in the great darkness,—it is not for a right-minded soul to try to quench him,—like a lamp kindled in the gloom of night.

64. 'He who, when he beholds the world drowned in the great flood of existence and unable to reach the further shore, strives to bring them safely across,—would any right-minded soul offer him wrong?

65. 'The tree of knowledge, whose roots go deep in firmness, and whose fibres are patience,—whose flowers are moral actions and whose branches are memory and thought,—and which gives out the law as its fruit,—surely when it is growing it should not be cut down.

66. 'Him whose one desire is to deliver mankind bound in soul by the fast snares of illusion,—thy wish to overthrow him is not worthy, wearied as he is for the sake of unloosing the bonds of the world.

67. 'To-day is the appointed period of all those actions which have been performed by him for the sake of knowledge,—he is now seated on this seat just as all the previous saints have sat.

68. 'This is the navel of the earth's surface, endued with all the highest glory; there is no other spot of the earth than this,—the home of contemplation, the realm of well-being.

69. 'Give not way, then, to grief but put on calm; let not thy greatness, O Mâra, be mixed with pride; it is not well to be confident,—fortune

is unstable,—why dost thou accept a position on a tottering base?’

70. Having listened to his words, and having seen the unshaken firmness of the great saint, Māra departed dispirited and broken in purpose¹ with those very arrows by which, O world, thou art smitten in thy heart.

71. With their triumph at an end, their labour all fruitless, and all their stones, straw, and trees thrown away, that host of his fled in all directions, like some hostile army when its camp has been destroyed by the enemy.

72. When the flower-armed god² thus fled away vanquished with his hostile forces and the passionless sage remained victorious, having conquered all the power of darkness, the heavens shone out with the moon like a maiden with a smile, and a sweet-smelling shower of flowers fell down wet with dew.

73.³ When the wicked one thus fled vanquished, the different regions of the sky grew clear, the moon shone forth, showers of flowers fell down from the sky upon the earth, and the night gleamed out like a spotless maiden .

¹ I read *hatodyamo*.

² Māra as identified with Kāmadeva, cf. *ver.* 2

³ Should we read *tathâ hi* for *tathâpi*?

⁴ Here the original work of Arvaghosha ends according to the gloss at the close of the Cambridge MS. C; the four remaining books were added, to supply an old lacuna, by Amṛtānanda, a modern Nepalese author. The Chinese and Tibetan translations seem to agree with the Sanskrit for part of the fourteenth book, but they soon diverge widely from it. The four books are included in the translation as a literary curiosity.

BOOK XIV.

1. Then, having conquered the hosts of Māra by his firmness and calmness, he the great master of meditation set himself to meditate, longing to know the supreme end.

2. And having attained the highest mastery in all kinds of meditation, he remembered in the first watch the continuous series of all his former births.

3. 'In such a place I was so and so by name, and from thence I passed and came hither,' thus he remembered his thousands of births, experiencing each as it were over again.

4. And having remembered each birth and each death in all those various transmigrations, the compassionate one then felt compassion for all living beings.

5. Having wilfully rejected the good guides in this life and done all kinds of actions in various lives, this world of living beings rolls on helplessly, like a wheel.

6. As he thus remembered, to him in his strong self-control came the conviction, All existence is unsubstantial, like the fruit of a plantain.'

7. When the second watch came, he, possessed of unequalled energy, received a pre-eminent divine sight, he the highest of all sight-gifted beings.

8. Then by that divine perfectly pure sight he beheld the whole world as in a spotless mirror.

9. As he saw the various transmigrations and rebirths of the various beings with their several lower or higher merits from their actions, compassion grew up more within him.

10. 'These living beings, under the influence of evil actions, pass into wretched worlds,—these others, under the influence of good actions, go forward in heaven.

11. 'The one, being born in a dreadful hell full of terrors, are miserably tortured, alas! by many kinds of suffering;

12. 'Some are made to drink molten iron of the colour of fire, others are lifted aloft screaming on a red-hot iron pillar;

13. 'Others are baked like flour, thrown with their heads downwards into iron jars; others are miserably burned in heaps of heated charcoal;

14. 'Some are devoured by fierce dreadful dogs with iron teeth, others by gloating crows with iron beaks and all made as it were of iron;

15. 'Some, wearied of being burned, long for cold shade; these enter like bound captives into a dark blue wood with swords for leaves.

16. 'Others having many arms are split like timber with axes, but even in that agony they do not die, being supported in their vital powers by their previous actions.

17. 'Whatever deed was done only to hinder pain with the hope that it might bring pleasure, its result is now experienced by these helpless victims as simple pain.

18. 'These who did something evil for the sake

of pleasure and are now grievously pained,—does that old taste produce even an atom of pleasure to them now?

19. 'The wicked deed which was done by the wicked-hearted in glee,—its consequences are reaped by them in the fulness of time with cries.

20. 'If only evil doers could see the fruits of their actions, they would vomit hot blood as if they were smitten in a vital part.

21. 'And worse still than all these bodily tortures in hell seems to me the association of an intelligent man with the base.

22. 'Others also, through various actions arising from the spasmodic violence of their minds, are born miserable in the wombs of various beasts.

23. 'There the poor wretches are killed even in the sight of their kindred, for the sake of their flesh, their skin, their hair, or their teeth, or through hatred or for mere pleasure.

24. 'Even though powerless and helpless, oppressed by hunger, thirst, and fatigue, they are driven along as oxen and horses, their bodies wounded with goads.

25. 'They are driven along, when born as elephants, by weaker creatures than themselves for all their strength,—their heads tormented by the hook and their bodies kicked by foot and heel.

26. 'And with all these other miseries there is an especial misery arising from mutual enmity and from subjection to a master.

27. 'Air-dwellers are oppressed by air-dwellers, the denizens of water by the denizens of water, those that dwell on dry land are made to suffer by the dwellers on dry land in mutual hostility.

28. 'And others there are who, when born again, with their minds filled with envy, reap the miserable fruit of their actions in a world of the *Pitris* destitute of all light;

29. 'Having mouths as small as the eye of a needle and bellies as big as a mountain, these miserable wretches are tortured with the pains of hunger and thirst.

30. 'If a man only knew that such was the consequence of selfishness, he would always give to others even pieces of his own body like *Sibi*.

31. 'Rushing up filled with hope but held back by their former deeds, they try in vain to eat anything large, however impure.

32. 'Others, having found a hell in an impure lake called the womb, are born amongst men and there suffer anguish.

33. 'Others, ascetics, who have performed meritorious actions go to heaven; others, having attained widely extended empire, wander about on the earth¹;

34. 'Others as *Nâgas* in the subterranean regions become the guardians of treasures,—they wander in the ocean of existence, receiving the fruits of their deeds.'

35. Having pondered all this, in the last watch he thus reflected, 'Alas for this whole world of living beings doomed to misery, all alike wandering astray!

36. 'They know not that all this universe, destitute of any real refuge, is born and decays through that existence which is the site of the *skandhas* and pain;

¹ Heaven and earthly empire are alike transient.

37. 'It dies and passes into a new state and then is born anew.' Then he reflected, 'What is that which is the necessary condition for old age and death?'

38. He saw that when there is birth, there is old age and death, then he pondered, 'What is that which is the necessary condition for a new birth?'

40. He perceived that where there has been the attachment to existence² there arises a (previous) existence; then he pondered, 'What is that which is the necessary condition for the attachment to existence?'

41. Having ascertained this to be desire, he again meditated, and he next pondered, 'What is that which is the necessary condition for desire?'

42. He saw that desire arises where there is sensation, and he next pondered, 'What is that which is the necessary condition for sensation?'

43. He saw that sensation arises where there is contact³, and he next pondered, 'What is that which is the necessary condition for contact?'

44. He saw that contact arises through the six organs of sense; he then pondered, 'Where do the six organs of sense arise?'

45. He reflected that these arise in the organism⁴, he then pondered, 'Where does the organism arise?'

¹ A verse (39) is omitted here containing the third step bhava (cf. Chinese translation, 1150, 1151), 'He perceived that when there has been a (previous) existence [involving previous actions] there is a new birth; then he pondered, "What is that which is the necessary condition for a previous existence arising?"' (Cf. Burnouf, *Introd.* pp. 485-506; Childers in Colebrooke's *Essays*, vol. i, 1873.)

² Upādānam.

³ Sc. between the senses and their objects.

⁴ Nāmarūpa, sc. 'name and form,' i.e. the individual consisting of mind and body, as the embryo in the womb.

46. He saw that the organism arises where there is incipient consciousness; he then pondered, 'Where does incipient consciousness arise?'

47. He reflected that incipient consciousness arises where there are the latent impressions left by former actions; and he next pondered, 'Where do the latent impressions arise?'

48. He reflected exhaustively that they arise in ignorance; thus did the great seer, the Bodhisattva, the lord of saints,

49. After reflecting, pondering, and meditating, finally determine, 'The latent impressions start into activity after they are once developed from ignorance.

50. 'Produced from the activity of the latent impressions incipient consciousness starts into action; (the activity) of the organism starts into action on having an experience¹ of incipient consciousness;

51. 'The six organs of sense become active when produced in the organism; sensation is produced from the contact of the six organs (with their objects);

52. 'Desire starts into activity when produced from sensation; the attachment to existence springs from desire; from this attachment arises a (continued) existence;

53. 'Birth is produced where there has been a (continued) existence; and from birth arise old age, disease, and the rest; and scorched by the flame of old age and disease the world is devoured by death;

54. 'When it is thus scorched by the fire of

¹ *Samparīkṣhya* is a doubtful reading; I supply *vr̥tīḥ* with *nāmarūpasya*.

death's anguish great pain arises ; such verily is the origin of this great trunk of pain.'

55. Thus having ascertained it all, the great Being was perfectly illuminated ; and having again meditated and pondered, he thus reflected,

56. 'When old age and disease are stopped, death also is stopped ; and when birth is stopped, old age and disease are stopped ;

57. 'When the action of existence is stopped, birth also is stopped ; when the attachment to existence is stopped, the action of existence is stopped ;

58. 'So too when desire is stopped, the attachment to existence is stopped ; and with the stopping of sensation desire is no longer produced ;

59. 'And when the contact of the six organs is stopped, sensation is no longer produced ; and with the stopping of the six organs their contact (with their objects) is stopped ;

60. 'And with the stopping of the organism the six organs are stopped ; and with the stopping of incipient consciousness the organism is stopped ;

61. 'And with the stopping of the latent impressions incipient consciousness is stopped ; and with the stopping of ignorance the latent impressions have no longer any power.

62. 'Thus ignorance is declared to be the root of this great trunk of pain by all the wise ; therefore it is to be stopped by those who seek liberation.

63. 'Therefore by the stopping of ignorance all the pains also of all existing beings are at once stopped and cease to act.'

64. The all-knowing Bodhisattva, the illuminated one, having thus determined, after again pondering and meditating thus came to his conclusion :

65. 'This is pain, this also is the origin of pain in the world of living beings; this also is the stopping of pain; this is that course which leads to its stopping.' So having determined he knew all as it really was.

66. Thus he, the holy one, sitting there on his seat of grass at the root of the tree, pondering by his own efforts attained at last perfect knowledge.

67. Then bursting the shell of ignorance, having gained all the various kinds of perfect intuition, he attained all the partial knowledge of alternatives which is included in perfect knowledge¹.

68. He became the perfectly wise, the Bhagavat, the Arhat, the king of the Law, the Tathâgata, He who has attained the knowledge of all forms, the Lord of all science.

69. Having beheld all this, the spirits standing in heaven spoke one to another, 'Strew flowers on this All-wise Monarch of Saints.'

70. While other immortals exclaimed, who knew the course of action of the greatest among the former saints, 'Do not now strew flowers—no reason for it has been shown.'

71. Then the Buddha, mounted on a throne, up in the air to the height of seven palm-trees, addressed all those Nirmîtâ Bodhisattvâḥ², illumining their minds,

72. 'Ho! ho! listen ye to the words of me who have now attained perfect knowledge; everything is achieved by meritorious works, therefore as long as existence lasts³ acquire merit.

¹ Doubtful. I suppose it means that he knew all hypothetical as well as categorical propositions.

² These Nirmîtâ Bodhisattvâḥ seem to be the *nimmâṇaratî devâ* of the southern Buddhists with their *nimmîtâ kâṃâ* or self-created pleasures.

³ Âbhavam.

73. 'Since I ever acted as liberal, pure-hearted, patient, skilful, devoted to meditation and wisdom,—by these meritorious works I became a Bodhisattva.

74. 'After accomplishing in due order the entire round of the preliminaries of perfect wisdom,—I have now attained that highest wisdom and I am become the All-wise Arhat and *Gina*.

75. 'My aspiration is thus fulfilled; this birth of mine has borne its fruit; the blessed and immortal knowledge which was attained by former Buddhas, is now mine.

76. 'As they through the good Law achieved the welfare of all beings, so also have I; all my sins are abolished, I am the destroyer of all pains.

77. 'Possessing a soul now of perfect purity, I urge all living beings to seek the abolition of worldly existence through the lamps of the Law.' Having worshipped him as he thus addressed them, those sons of the *Ginas* disappeared.

78. The gods then with exultation paid him worship and adoration with divine flowers; and all the world, when the great saint had become all-wise, was full of brightness.

79. Then the holy one descended and stood on his throne under the tree; there he passed seven days filled with the thought, 'I have here attained perfect wisdom.'

80. When the Bodhisattva had thus attained perfect knowledge, all beings became full of great happiness; and all the different universes were illumined by a great light.

81. The happy earth shook in six different ways like an overjoyed woman, and the Bodhisattvas, each

dwelling in his own special abode, assembled and praised him.

82. 'There has arisen the greatest of all beings, the Omniscient All-wise Arhat—a lotus, unsoiled by the dust of passion, sprung up from the lake of knowledge ;

83. 'A cloud bearing the water of patience, pouring forth the ambrosia of the good Law, fostering all the seeds of merit, and causing all the shoots of healing to grow ;

84. 'A thunderbolt with a hundred edges, the vanquisher of Mâra, armed only with the weapon of patience ; a gem fulfilling all desires, a tree of paradise, a jar of true good fortune ¹, a cow that yields all that heart can wish ;

85. 'A sun that destroys the darkness of delusion, a moon that takes away the scorching heat of the inherent sins of existence,—glory to thee, glory to thee, glory to thee, O Tathâgata ;

86. 'Glory to thee, O Lord of the whole world, glory to thee, who hast gone through the ten (Balas ²) : glory to thee, O true hero amongst men, O Lord of righteousness, glory to thee !'

87. Thus having praised, honoured, and adored him, they each returned to their several homes, after making repeated reverential circumambulations, and recounting his eulogy.

88. Then the beings of the Kâmâvâkâra worlds and the brilliant inhabitants of the Pure Abodes, the

¹ The bhadrakumbha was the golden jar filled with consecrated water, used especially at the inauguration of a king.

² The ten balas are ten kinds of spiritual knowledge peculiar to a Buddha ; but 'the ten' may be the ten dharmas, see Childers.

Brahmakâyika gods, and those sons of Mâra who favoured the side of truth¹,

89. The Paranirmitavasavarti beings, and the Nirmâ~~ra~~rataya~~h~~; the Tushita beings, the Yâmas, the Trayastrimsad Devas, and the other rulers of worlds,

90. The deities who roam in the sky, those who roam on the earth or in forests, accompanying each their own king, came to the pavilion of the Bodhi tree,

91. And having worshipped the Gina with forms of homage suitable to their respective positions, and having praised him with hymns adapted to their respective degrees of knowledge, they returned to their own homes.

¹ These terms are all explained in Childers' Dict. sattaloko. For the better-inclined sons of Mâra, cf. the dialogue between those of the right side and the left side before Mâra in the Lalitav. XXI, cf. also XXIII.

BOOK XV.

1. Daily praised by all the various heavenly beings, the perfectly Wise One¹ thus passed that period of seven days which is designated 'the aliment of joy².'

2. He then passed the second week, while he was bathed with jars full of water by the heavenly beings, the Bodhisattvas and the rest.

3. Then having bathed in the four oceans and being seated on his throne, he passed the third week restraining his eyes from seeing.

4. In the fourth week, assuming many forms, he stood triumphant on his throne, having delivered a being who was ready to be converted.

5. A god named Samantakusuma, bearing an offering of flowers, thus addressed with folded hands the great Buddha who was seated there :

6. 'What is the name, O holy one, of this meditation, engaged in which thou hast thus passed four whole weeks with joy, deeply pondering ?

7. 'This is designated, O divine being, "the array³ of the aliment of great joy," like an inaugurated king, who has overcome his enemies and enjoys prosperity.'

8. Having said this, the saint possessing the ten

¹ Sambuddha.

² Prītyâhâra; this book corresponds closely with Lalitav. XXIV.

³ Vyûha.

pre-eminent powers, full of joy, continued, 'The former perfect Buddhas also did not leave the Bodhi tree.

9. 'Here the Klesas and the Māras together with ignorance and the Āsravas have been conquered by me; and perfect wisdom has been attained able to deliver the world.

10. 'I too, resolved to follow the teaching of the former Buddhas, remained four whole weeks in the fulfilment of my inauguration'.¹

11. Then Māra, utterly despondent in soul, thus addressed the Tathāgat O holy one, be pleased to enter Nirvāṇa, thy desires are accomplished.'

12. 'I will first establish a perfect wisdom world as numerous as the sand, and then I will enter Nirvāṇa,' thus did the Buddha reply, and with a shriek Māra went to his home.

13. Then the three daughters of Māra, Lust, Thirst, and Delight², beholding their father with defeated face, approached the Tathāgata.

14. Lust, with a face like the moon and versed in all the arts of enchantment, tried to infatuate him by her descriptions of the pleasures of a householder's life.

15. 'Think, "If I abandon an emperor's happiness, with what paltry happiness shall I have to content myself? When success is lost, what shall I have to enjoy?"—and come and take refuge with us.

16. 'Else, in bitter repentance, thou wilt remember me hereafter, when thou art fallen.'—But he listened

¹ Query abhishekādikāryatah?

² Cf. XIII, 3 and 14. Cf. also Lalitav. XXIV (arati?).

not to her words, closing his eyes in deep meditation like one who is sleepy.

17. Then Thirst, shameless like one distressed with thirst, thus addressed him who was free from all thirst: 'Fie, fie, thou hast abandoned thy family duties, thou hast fallen from all social obligations;

18. 'Without power no asceticism, sacrifice, or vow can be accomplished,—those great *Rishis* Brahman and the rest, because they were endowed with power, enjoy their present triumph.

19. 'Know me to be the power called Thirst¹, and worship thirst accordingly; else I will clasp thee with all my might and fling away thy life.'

20. Motionless as one almost dead, he continued in meditation, remembering the former Buddhas; then Delight next tried to win him who was indeed hard to be won by evil deeds.

21. 'O holy one, I am Delight by name, fostering all practicable delights,—therefore making me the female mendicant's tutelary power, bring delight within thy reach.'

22. But whether flattered or threatened, whether she uttered curses or blessings, he remained absorbed in meditation, perfectly tranquil like one who has entered *Nirvâna*.

23. Then the three, with despondent faces, having retired together on one side, consulted with one another and came forward wearing the appearance of youthful beauty.

24. Folding their hands in reverence they thus addressed the Tathâgata, 'O holy one, receive us as religious mendicants, we are come to thy one refuge.

¹ Sc. Desire.

25. 'Having heard the fame of thy achievements, we, the daughters of Namuḥi, have come from the golden city, abandoning the life of a household.

26. 'We are desirous of repressing the teaching of our five hundred brothers,—we would be freed from a master, as thou thyself art freed from all passions.'

27. Having his mind continually guided by the conduct which leads to Nirvâṇa, and setting himself to remember the (former) Buddhas, he kept his eyes closed, absorbed in meditation.

28. Then again, having resolved on their new plan in concert, these enchantresses, assuming an older aspect, approached once more to delude him.

29. 'We have come here after wandering under the dismal avatâra of slaves',—thou art the avatâra of Buddha,—do thou establish us, mature, in the true Bauddha doctrine.

30. 'We are women of older age, much to be pitied, bewildered by the fear of death,—we are therefore worthy to be established in that doctrine of Nirvâṇa which puts an end to all future births.'

31. These words of the enchantresses were heard by him, yet he felt no anger; but they all became the victims of old age, through the manifestation of his divine power.

32. Having beheld him plunged in meditation, immovable like the mountain Meru,—they turned away their faces and they could not retain their beauty.

33. Bending their feet, with decrepit limbs, they

¹ I read dâsa- for dâsa-; could there be a reference to the ten avatâras?

thus addressed their father: 'O father, do thou, the lord of the world of Desire, restore us to our own forms.

34. His daughters were dear, but he had no power to alter the effect of the will of Buddha; then their father said to them, 'Go to the refuge which he gives.'

35. Then they in various guises, bent humbly at his feet, implored the perfect Buddha, 'Pardon our transgression, whose minds were intoxicated with youth.'

36. The teacher, that mine of Forgiveness, in silence restored them by his will; and having repeatedly worshipped and praised him they went joyfully to their home.

37. Then again Mâra, the lord of the world of Desire, lost to shame, taking the form of the head of a family, thus addressed him from the sky:

38. 'I worshipped thee long ago, foretelling that thou wouldest become a Buddha; and by my blessings thou hast to-day become Buddha Tathâgata.

39. 'As thou didst come from thine own kingdom, so now having returned as Tathâgata, with a name corresponding to the reality be a king Tathâgata.

40. 'Having gone to that royal station, do thou meditate on the three jewels, and cherish thy father and mother, and delight Yasodharâ,—

41. 'Possessed of a thousand sons, and able to deliver the world, be successively the supreme lord of every world from the Yâma heaven onwards¹.

42. 'Having become also the supreme lord of all

¹ Mâra rules the four heavens from the Yâma to the Paranirmittavaravartin, Mahâbrahman the twenty Brahmaloкас above them.

Bodhisattvas, thou shalt attain Nirvāṇa ; O wise seer, repair to the hermitage of Kapila in order to beget those sons.

43. 'As thou art the king of the Law, so shall thy sons also be all Tathāgatas, and all the activity and cessation of existence shall depend upon thee, O Gīna.'

44. To him thus speaking the All-wise replied, 'Hear, O shameless one ; thou art Māra, not the head of a clan, the upholder of the race of the Sākya.

45. 'A host like thee, though they came in myriads, could not harm me,—I will go to my kingdom gradually, I will bring the world to perfect happiness.

46. 'Thou art utterly vanquished, O Namuḍi, go back to thy own home ; I will go hence to turn the wheel of the Law in Vārāṇasī.'

47. He, on hearing this command, saying with a deep sigh, 'Alas ! I am crushed,' left him and went despondent and companionless through the sky to his home.

48. Then he, the conqueror of Māra, rising from that throne, set forth to journey alone to the holy Vārāṇasī.

49. The heavens became covered with clouds when they saw the chief of saints, and the king of the Nāgas Muḍilinda made a petition in reverential faith :

50. O holy one, thou art all-wise, there will be stormy weather for seven days,—wind, rain, and darkness,—dwell for the time in my abode.'

51. Though himself possessed of all supernatural power, the holy one thought of the world still involved in embodied existence, and sitting on that jewel-seat he remained absorbed in contemplation.

52. That king of the Nāgas there protected the Buddha, who is himself the source of all protection, from the rain, wind, and darkness, covering his body with his own hood.

53. When the seven days were past and the Nāga had paid his homage and was gone, the Gīna proceeded to the bank of a river, near a forest of goat-herds¹.

54. As the Sugata stayed there during the night, a deity, who bore the name of the Indian fig-tree, came up to him, illumining the spot where he was, and thus addressed him with folded hands:

55. 'The fig-tree was planted by me when I was born as a man, bearing the name of Buddha; and it has been fostered like the Bodhi tree in the hope of delivering myself from evil.

56. 'By the merit of that action I myself have been born in heaven; in kindness to me, O my lord, do thou dwell seven days in triumph here.'

57. 'So be it,' said the chief of all saints, the true Kalpa tree to grant the wishes of the faithful votary, and he stayed under the fig-tree, absorbed in contemplation, spreading lustre around like a full moon.

58. There he dwelt seven days; and then in a forest of Datura trees, sitting at the foot of a palm, he remained absorbed in contemplation.

59. Spending thus in different spots his weeks of meditation, day and night, the great saint, pondering and fasting, went on in his way, longing to accomplish the world's salvation.

60. Then two wealthy merchants from the land

¹ Agapālaka is in Pāli *Costus speciosus*; but it may here be a proper name.

of Uttara Utkala¹, named Trapusha and Bhallika, journeying with five hundred waggons,

61. Being freed from a sin which involved a birth as pretas², both joyfully worshipped Buddha with an offering of the three sweet substances³ and milk; and they obtained thereby auspicious blessings.

62. They obtained pieces of his nails and hairs for a *Kaitya* and they also received a prophecy of their future birth, and having received the additional promise, 'Ye shall also obtain a stone⁴,' they then proceeded on their way elsewhere.

63. Then Buddha accepted alms in his bowl, offered by the goddess who dwelt in the *Datura* grove, and he blessed her with benedictions.

64. The *Gina* then blessed the four bowls as one, which were offered by the four *Mahârâgas*⁵, and ate with pleasure the offering of milk.

65. Then one day the *Gina* ate there an *Haritaki* fruit⁶ which was offered to him by *Sakra*, and having planted the seed he caused it to grow to a tree.

66. The king of the *Devas* carried the news thereof joyfully to the *Deva*-heavens; and gods, men, and demons watered it with reverential circumambulations.

67. On hearing the news of the *Haritaki* seed, and remembering the whole history from first to last, a daughter of the gods named *Bhadrikâ*, who had been a cow in her former birth⁷, came from heaven.

¹ Northern Orissa.

² *Pretadosha*? or the evil inflicted by a *preta*?

³ Sc. sugar, honey, and ghee.

⁴ With the mark of Buddha's feet on it?

⁵ The rulers of the lowest *devaloka*.

⁶ *Terminalia chebula*.

⁷ Cf. *Mahâbh.* V, 7553.

68. She, the daughter of the gods, smiling with her companions, thus addressed the Gīna, bringing him a garment of rags, dependent from a bough :

69. 'I beg to bring to thy notice—what? O Buddha!—accept this garment of rags, by whose influence I am now a daughter of heaven named Bhadrīkā.'

70. 'By the further development of this merit thou shalt become a Bodhisattva'—uttering this blessing the Teacher accepted the rags.

71. Beholding the tattered rags, the gods, crowding in the sky, filled with wonder, and uttering cries of *hī hī*, flung down upon him garments of heavenly silk.

72. 'These are not fit for a religious mendicant,'—so saying, he did not accept even one of them,—only thinking in his calm apathy, 'these are fit for imperial pomp and a householder's luxury.'

73. He desired a stone slab and some water in order to wash the dirt away,—Śakra at that moment dug out a great river full of water ;

74. And four stones are brought to him, by the four Mahārāgas,—on one he himself sat, on another he performed the washing ;

75. On another he performed the drying; and another he flung up into the sky ; the stone as it flew up reached the blazing city¹ and astonished all the worlds.

76. After paying their worship in many way, Trapuṣa and Bhallika duly raised an excellent Kaitya and they called it Silāgarbha.

77. The ascetics of that neighbourhood paid their

¹ The sun? or the sphere of fire?

homage to the 'Three Stones' when they were made into a *Kaitya*, and the noble stream flowed widely known as the 'Holy River.'

78. Those who bathe and offer their worship in the holy river and reverence the *Kaitya* of the three stones, become great-souled Bodhisattvas and obtain *Nirvāṇa*.

79. Then seated under a palm-tree the holy one pondered: 'The profound wisdom so hard to be understood is now known by me.'

80. 'These sin-defiled worlds understand not this most excellent (Law), and the unenlightened shamelessly censure both me and my wisdom.'

81. 'Shall I proclaim the Law? It is only produced by knowledge; having attained it thus in my lonely pondering, do I feel strong enough to deliver the world?'

82. Having remembered all that he had heard before, he again pondered; and resolving, 'I will explain it for the sake of delivering the world,'

83. Buddha, the chief of saints, absorbed in contemplation, shone forth, arousing¹ the world, having emitted in the darkness of the night a light from the tuft of hair between his eyebrows.

84. When it became dawn, Brahman and the other gods, and the various rulers of the different worlds, besought Sugata to turn the wheel of the Law.

85. When the *Gina* by his silence uttered an assenting 'so be it,' they returned to their own abodes; and the lion of the *Sâkyas* also shone there, still remaining lost in contemplation.

86. Then the four divinities (of the Bodhi tree),

¹ Cf. sloka 118.

Dharmaru \dot{c} i and the rest, addressed him, 'Where, O teacher of the world, will the holy one turn the wheel of the Law?'

87. 'In Vârânasi, in the Deer Park will I turn the wheel of the Law; seated in the fourth posture¹, O deities, I will deliver the world.'

88. There the holy one, the bull of the Sâkya race, pondered, 'For whom shall I first turn the wheel of the Law?'

89. The glorious one reflected that ²Rudraka and Arâda were dead³, and then he remembered those others, the five men united in a worthy society⁴, who dwelt at Kâsi.

90. Then Buddha set out to go joyfully to Kâsi, manifesting as he went the manifold supernatural course of life of Magadha.

91. Having made a mendicant (whom he met) happy in the path of those who are illustrious through the Law, the glorious one went on, illuminating the country which lies to the north of Gayâ.

92. (Having stayed) in the dwelling of the prince of the Nâgas, named Sudarsana, on the occurrence of night, he ate a morning meal consisting of the five kinds of ambrosia, and departed, gladdening him with his blessing.

93. Near Vanârâ⁵ he went under the shadow

¹ Sc. the padmâsana (Yoga-sûtras II, 46), described as that in which the left foot is bent between the right leg and thigh, and the right foot is bent between the left foot and thigh.

² It is written thus here, cf. XII, 86.

³ Nirvâtau.

⁴ Bhadravargîyâh, also called Pankavargîyâh, cf. XII, 89.

⁵ Query Varanâ, one of the rivers from which Benares is said to derive its name,—or is it a village near Vârânasi, the Anâla of the Lalitav. p. 528?

of a tree and there he established a poor Brâhman named Nandin in sacred knowledge.

94. In *Vanârâ* in a householder's dwelling he was lodged for the night; in the morning he partook of some milk and departed, having given his blessing.

95. In the village called *Vumdadvîra* he lodged in the abode of a Yaksha named *Vumda*¹, and in the morning after taking some milk and giving his blessing he departed.

96. Next was the garden named *Rohitavastuka*, and there the Nâga-king *Kamandalu* with his courtiers also worshipped him.

97. Having delivered various beings in every place, the compassionate saint journeyed on to *Gandhapura* and was worshipped there by the Yaksha *Gandha*.

98. When he arrived at the city *Sârathi*, the citizens volunteered to be charioteers in his service; thence he came to the *Ganges*, and he bade the ferryman cross.

99. 'Good man, convey me across the *Ganges*, may the seven blessings be thine.' 'I carry no one across unless he pays the fee.'

100. 'I have nothing, what shall I give?' So saying he went through the sky like the king of birds; and from that time *Bimbisâra* abolished the ferry-fee for all ascetics.

101. Then having entered *Vârânasi*, the *Gina*, illumining the city with his light, filled the minds of all the inhabitants of *Kâsi* with excessive interest.

¹ This may be *Kumda*.

102. In the Saṅkhamedhiya garden, the king of righteousness, absorbed in meditation, passed the night, gladdening like the moon all those who were astonished at his appearance.

103. The next day at the end of the second watch¹, having gone his begging round collecting alms, he, the unequalled one, like Hari, proceeded to the Deer Park.

104. The five disciples united in a worthy society², when they beheld him, said to one another, This is Gautama who has come hither, the ascetic who has abandoned his self-control.

105. 'He wanders about now, greedy³, of impure soul, unstable and with his senses under no firm control, devoted to inquiries regarding the frying-pan.

106. 'We will not ask after his health, nor rise to meet him, nor address him, nor offer him a welcome, nor a seat, nor bid him enter into our dwelling.'

107. Having understood their agreement, with a smiling countenance, spreading light all around, Buddha advanced gradually nearer, holding his staff and his begging-pot.

108. Forgetful of their agreement, the five friends, under his constraining majesty, rose up like birds in their cages when scorched by fire.

109. Having taken his begging-bowl and staff, they gave him an arghya, and water for washing his feet and rinsing his mouth, and bowing

¹ Does this yāmadvaye mean at noon, counting the ahorātra from sunrise to sunrise?

² Cf. *supra*, 89.

³ Or perhaps 'irregular.'

reverentially they said to him, 'Honoured Sir, health to thee.'

110. 'Health in every respect is ours,—that wisdom has been attained which is so hard to be won,'—so saying, the holy one thus spoke to the five worthy associates :

111. 'But address me not as "worthy Sir,"—know that I am a *Gina*,—I have come to give the first wheel of the Law to you. Receive initiation from me,—ye shall obtain the place of *Nirvâna*.'

112. Then the five, pure in heart, begged leave to undertake his vow of a religious life ; and the Buddha, touching their heads, received them into the mendicant order.

113. Then at the mendicants' respectful request the chief of saints bathed in the tank, and after eating ambrosia he reflected on the field of the Law¹.

114. Remembering that the Deer Park and the field of the *Gina* were there, he went joyfully with them and pointed out the sacred seats.

115. Having worshipped three seats, he desired to visit the fourth, and when the worthy disciples asked about it, the teacher thus addressed them :

116. 'These are the four seats of the Buddhas of the (present) Bhadra Age,—three Buddhas have passed therein, and I here am the fourth possessor of the ten powers.'

117. Having thus addressed them the glorious one bowed to that throne of the Law, decked with tapestries of cloth and silk, and having its stone

¹ Does this mean the country round Benares, as the land where all Buddhas turned the wheel of the Law :

inlaid with jewels, like a golden mountain, guarded by the kings of kings,

In the former fortnight of *Āshādha*, on the day consecrated to the Regent of Jupiter, on the lunar day sacred to *Vishṇu*, and on an auspicious conjunction, under the asterism *Anurādhā*¹, and in the *muhūrta* called the Victorious, in the night,—he took his stand on the throne.

118. The five worthy disciples stood in front, with joyful minds, paying their homage, and the son of *Suddhodana* performed that act of meditation which is called the Arouser of all worlds;

Brahman and the other gods came surrounded by their attendants, summoned each from his own world; and *Maitriya*² with the deities of the *Tushita* heaven came for the turning of the wheel of the Law.

119. So too when the multitude of the sons of the *Ginas* and the *Suras* gathered together from the ten directions of space, there came also the noble chief of the sons of the *Ginas*, named *Dharma-kakra*³, carrying the wheel of the Law;

With head reverentially bowed, having placed it, a mass of gold and jewels, before the Buddha and having worshipped him, he thus besought him, 'O thou lord of saints, turn the wheel of the Law as it has been done by (former) *Sugatas*.'

¹ The seventeenth *Nakshatra*.

² Is this the same as *Maitreya*, who is to be the future Buddha and who now awaits his time in the *Tushita* heaven? The Cambridge MS. interchanges *Maitreya* and *Maitriya* in XVI. 53.

³ 'Ein Buddha (der das Rad des Gesetzes in Bewegung setzt), *Trikaṇḍas*. I, 1, 8.' St. Petersburg Dict.

BOOK XVI.

1. The omniscient lion of the Sâkyas then caused all the assembly, headed by those who belonged to the company of Maitriya¹, to turn the wheel of the Law.

2. 'Listen, O company belonging to Maitriya¹, ye who form one vast congregation,—as it was proclaimed by those past arch-saints, so is it now proclaimed by Me.

3. 'These are the two extremes, O mendicants, in the self-control of the religious ascetic,—the one which is devoted to the joys of desire, vulgar and common,

4. 'And the other which is tormented by the excessive pursuit of self-inflicted pain in the mortification of the soul's corruptions,—these are the two extremes of the religious ascetic, each devoted to that which is unworthy and useless.

5. 'These have nothing to do with true asceticism, renunciation of the world, or self-control, with true indifference or suppression of pain, or with any of the means of attaining deliverance.

6. 'They do not tend to the spiritual forms of knowledge, to wisdom, nor to Nirvâna; let him who is acquainted with the uselessness of inflicting pain and weariness on the body,

¹ The Maitriya-vargiyâh?

7. 'Who has lost his interest¹ in any pleasure or pain of a visible nature, or in the future, and who follows this middle Path for the good of the world,—

8. 'Let him, the Tathâgata, the teacher of the world, proclaim the good Law, beginning that manifestation of the good Law which consists of the (four) noble truths,

9. 'And let the Buddha proclaim the Path with its eight divisions. I too who am now the perfectly wise, and the Tathâgata in the world,

10. 'Will proclaim the noble Law, beginning with those sublime truths and the eightfold Path which is the means to attain perfect knowledge.

11. 'Instructing all the world I will show to it Nirvâṇa; those four noble truths must be heard first and comprehended by the soul.

12. 'That must be understood and thoroughly realised by the true students of wisdom, which has been known here by me, through the favour of all the Buddhas.

13. 'Having known the noble eightfold Path, and embraced it as realised with joy,—thus I declare to you the first means for the attainment of liberation.

14. 'Having thus commenced the noble truths, I will describe the true self-control; this noble truth is the best of all holy laws.

15. 'Walk as long as existence lasts, holding fast the noble eightfold Path,—this noble truth is the highest law for the attainment of true liberation.

16. 'Having pondered and held fast the noble

¹ Nirata seems used here for virata.

eightfold Path, walk in self-control; others, not understanding this, idle talkers full of self-conceit.

17. 'Say according to their own will that merit is the cause of corporeal existence, others maintain that the soul must be preserved (after death) for its merit is the cause of liberation.

18. 'Some say that everything comes spontaneously; others that the consequence was produced before; others talk loudly that all also depends on a Divine Lord.

19. 'If merit and demerit are produced by the good and evil fortune of the soul, how is it that good fortune does not always come to all embodied beings (at last), even in the absence of merit?

20. 'How is the difference accounted for, which we see in form, riches, happiness, and the rest,—if there are no previous actions, how do good and evil arise here?

21. 'If karman is said to be the cause of our actions, who would imagine cogency in this assumption? If all the world is produced spontaneously, who then would talk of the ownership of actions?

22. 'If good is caused by good, then evil will be the cause of evil,—how then could liberation from existence be produced by difficult penances¹?

23. 'Others unwisely talk of *Īsvara* as a cause,—how then is there not uniformity in the world if *Īsvara* be the uniformly acting cause?

24. 'Thus certain ignorant people, talking loudly "he is," "he is not,"—through the demerits of their false theories, are at last born wretched in the different hells.

¹ I. e. viewed as an evil in themselves.

25. 'Through the merits of good theories virtuous men, who understand noble knowledge, go to heavenly worlds, from their self-restraint as regards body, speech, and thought.

26. 'All those who are devoted to existence are tormented with the swarms of its evils, and being consumed by old age, diseases, and death, each one dies and is born again.

27. 'There are many wise men here who can discourse on the laws of coming into being; but there is not even one who knows how the cessation of being is produced.

28. 'This body composed of the five skandhas, and produced from the five elements, is all empty and without soul, and arises from the action of the chain of causation.

29. 'This chain of causation is the cause of coming into existence, and the cessation of the series thereof is the cause of the state of cessation.

30. 'He who knowing this desires to promote the good of the world, let him hold fast the chain of causation, with his mind fixed on wisdom;

31. 'Let him embrace the vow of self-denial for the sake of wisdom, and practise the four perfections', and go through existence always doing good to all beings.

32. 'Then having become an Arhat and conquered all the wicked, even the hosts of Māra, and attained the threefold wisdom, he shall enter Nirvāṇa.

33. 'Whosoever therefore has his mind indifferent

¹ The four brahmavihārāḥ, sc. charity, compassion, sympathy with others' joy, and stoicism.

and is void of all desire for any further form of existence, let him abolish one by one the several steps of the chain of causation¹.

34. 'When these effects of the chain of causation are thus one by one put an end to, he at last, being free from all stain and substratum, will pass into a blissful Nirvâṇa.

35. 'Listen all of you for your own happiness, with your minds free from stain,—I will declare to you step by step this chain of causation.

36. 'The idea of ignorance is what gives the root to the huge poison-tree of mundane existence with its trunk of pain.

37. 'The impressions² are caused by this, which produce [the acts of] the body, voice, and mind; and consciousness arises from these impressions, which produces as its development the five senses and the mind (or internal sense).

38. 'The organism³ which is sometimes called *samgñā* or *samḍarsana*⁴, springs from this; and from this arises the six organs of the senses, including mind.

39. 'The association of the six organs with their objects is called "contact;" and the consciousness of these different contacts is called "sensation"⁵;

40. 'By this is produced thirst, which is the desire

¹ Cf. Childers in Colebrooke's Essays, I, p. 453.

² These *samskārah* constitute predispositions or tendencies.

³ Literally 'the name and the form,' the individual, consisting of mind and body.

⁴ The *Nāmarūpa* is properly the organised body (*rūpa*) and the three *meñtal skandhās*, *vedanā*, *samgñā*, and the *samskārah*, which are together called *nāma*.

⁵ *Vedanā*.

of being troubled¹ by worldly objects; "attachment to continued existence," arising from this, sets itself in action towards pleasure and the rest:

41. 'From attachment springs continued existence, which is sensual, possessing form, or formless²; and from existence arises birth through a returning to various wombs.

42. 'On birth is dependent the series of old age, death, sorrow and the like; by putting a stop to ignorance and what follows from it, all these successively surcease.

43. 'This is the chain of causation, having many turns, and whose sphere of action is created by ignorance,—this is to be meditated upon by you who enjoy the calm of dwelling tranquilly in lonely woods³;

'He who knows it thoroughly reaches at last to absolute tenuity; and having become thus attenuated he becomes blissfully extinct.

44. 'When you have thus learned this, in order to be freed from the bond of existence, you must cut down with all your efforts the root of pain, ignorance.

45. 'Then, being set free from the bonds of the prison-house of existence, as Arhats, possessing natures perfectly pure, you shall attain Nirvâṇa.'

46. Having heard this lesson preached by the chief of saints, all the mendicants comprehended the course and the cessation of embodied existence.

¹ *Samklesa*,—should we read *samslesha*?

² I.e. in the eleven *kāmalokas*, the sixteen *rûpabrahmalokas*, and the four *arûpabrahmalokas*.

³ The metre shows that two short syllables are wanting in the line, *viṣṇava* (*vana*) *visrâmasamibhiḥ*.

47. As these five ascetics listened to his words, their intellectual eye was purified for the attainment of perfect wisdom :

48. The eye of dharma¹ was purified in six hundred millions of gods, and the eye of wisdom in eight hundred millions of Brahmins².

49. The eye of dharma was purified in eighty thousand men, and even in all beings an ardour for the Law was made visible.

50. Everywhere all kinds of evil became tranquillised, and on every side an ardour for all that helps on the good Law manifested itself.

51. In the heavens everywhere the heavenly beings with troops of Apsarases uttered forth great shouts, 'Even so, O noble being of boundless energy!'

52. Then Maitreya addressed the holy one, 'O great mendicant, in what form has the wheel been turned by thee?'

53. Having heard this question asked by the great-souled Maitreya, the holy one looked at him and thus addressed him :

54. 'The profound subtil wheel of the Law, so hard to be seen, has been turned by me, into which the disputatious Tirthikas cannot penetrate.

55. 'The wheel of the Law has been turned, which has no extension, no origin, no birth, no name, isolated, and free from matter ;

56. 'Having many divisions, and not being without divisions³, having no cause, and susceptible of no definition,—that wheel, which is described as

¹ Dharmakak-nuḥ, the eye to discern the Law?

² The divine inhabitants of the Brahmālokas.

³ Anirvyūḥam?

possessing perfect equilibrium, has been proclaimed by the Buddha.

57. 'Everything subject to successive causation is like a delusion, a mirage, or a dream, like the moon seen in water or an echo,—it lies stretched out on the surface, not to be extirpated, but not eternal.

58. 'The wheel of the Law has been described as that in which all false doctrines are extirpated; it is always like the pure ether, involving no doubts, ever bright.

59. 'The wheel of the Law is described as without end or middle, existing apart from "it is" or "it is not," separated from soul or soullessness.

60. 'The wheel of the Law has been here set forth, with a description according to its real nature,—as it has a limit and as it has not a limit, in its actual quantity and quality.

61. 'The wheel of the Law has been here set forth, described as possessing unique attributes, apart from the power of the eye and so too as regards the sense of hearing or smell;

62. 'Apart from the tongue, the touch, or the mind,—without soul or exertion;

'Such is this wheel of the Law which has been turned by me;

63. 'He makes wise all the ignorant,—therefore is he called the Buddha¹; this knowledge of the laws of reality has been ascertained by me of myself,

64. 'Apart from all teaching by another, therefore is he called the self-existent,—having all laws under his control, therefore is he called the lord of Law.

65. 'He knows what is right (naya) and wrong (anaya) in laws, therefore is he called Nāyaka; he

¹ Buddha seems here to identify himself with his law.

teaches unnumbered beings as they become fit to be taught.

66. 'He has reached the furthest limit of instruction, therefore is he called Vinâyaka, from his pointing out the best of good paths to beings who have lost their way.

67. 'He has reached the furthest limit of good teaching, he is the guide to all the Law,—attracting all beings by his knowledge of all the means of conciliation ;

68. 'He has passed through the forest of mundane existence, therefore is he called the Leader of the Caravan ; the absolute ruler over all law, therefore he is the Gina, the lord of Law.

69. 'From his turning the wheel of the Law he is the lord of all the sovereigns of Law ; the master-giver of the Law, the teacher, the master of the Law, the lord of the world ;

70. 'He who has offered the sacrifice, accomplished his end, fulfilled his hope, achieved his success, the consoler, the loving regarnder, the hero, the champion, the victorious one in conflict ;

71. 'He has come out from all conflict, released himself and the releaser of all,—he is become the light of the world, the illuminator of the knowledge of true wisdom ;

72. 'The dispeller of the darkness of ignorance, the illuminer of the great torch, the great physician, the great seer, the healer of all evils,

73. 'The extractor of the barb of evil from all those who are wounded by evil,—he who is possessed of all distinctive marks and adorned with all signs,

• 74. 'With his body and limbs every way perfect,

of pure conduct and perfectly clear mind, possessed of the ten powers, having great fortitude, learned with all learning,

75. 'Endowed with all the independent states¹, he who has attained the great Yâna, the lord of all Dharma, the ruler, the monarch of all worlds, the sovereign,

76. 'The lord of all wisdom, the wise, the destroyer of the pride of all disputers, the omniscient, the Arhat, possessed of the perfect knowledge, the great Buddha, the lord of saints;

77. 'The victorious triumphant overthrower of the insolence and pride of the evil Mâra, the perfect Buddha, the Sugata, the wise one, he who brings the desired end to all beings,

78. 'Ever cognisant of past acts, never speaking falsely, a mine of perfect excellence and of all good qualities, the destroyer of all evil ways, the guide in all good ways²,

79. 'The ruler of the world, the bearer of the world, the master of the world, the sovereign of the world, the teacher of the world, the preceptor of the world, he who brings to the world the Law, virtue, and its true end,

80. 'The fount of an ambrosia which quenches the scorching of the flame of all pain, and the powerful luminary which dries up the great ocean of all pain

81. 'He who brings all virtue and all true wealth the possessor of perfect excellence and all good qualities, the guide on the road of wisdom, he who shows the way to Nirvâna,

¹ Eighteen in all. See Burnouf, *Lotus*, pp. 648, &c.

² Query *sadvṛtti* for *samv*

82. 'The Tathâgata, without stain, without attachment, without uncertainty.—This is the compendious declaration in the turning of the wheel of the Law.

83. 'A concise manifestation of a Tathâgata's qualities is now declared by me; for a Buddha's knowledge is endless, unlimited like the ether;

84. 'A narrator might spend a Kalpa, but the virtues of the Buddha would not come to an end,—thus by me has the multitude of the virtues of the Buddha been described.

85. 'Having heard this and welcomed it with joy go on ever in happiness; this, Sirs, is the Mahâyâna, the instrument of the Law of the perfect Buddha, which is the establisher of the welfare of all beings, set forth by all the Buddhas.

86. 'In order that this methodical arrangement of the Law may be always spread abroad, do you yourselves always proclaim it and hand it on.

87. 'Whosoever, Sirs, hears, sees, and welcomes with joy this methodical arrangement of the Law, which is a mine of happiness and prosperity, and honours it with folded hands,

88. 'Shall attain pre-eminent strength with a glorious form and limbs, and a retinue of the holy, and an intelligence of the highest reach,

89. 'And the happiness of perfect contemplation with a deep calm¹ of uninterrupted bliss, with his senses in their highest perfection, and illuminated by unclouded knowledge.

90. 'He shall assuredly attain these eight pre-eminent perfections, who hears and sees this Law

¹ I read *naishkarmya* for *naishkramya*.

with a serene soul and worships it with folded hands.

91. 'Whosoever in the midst of the assembly shall gladly offer a pulpit to the high-minded teacher of the great Law,

92. 'That virtuous man shall assuredly attain the seat of the most excellent, and also the seat of a householder, and the throne of a universal monarch;

93. 'He shall also attain the throne of one of the guardian-spirits- of the world, and also the firm throne of Sakra, and also the throne of the Vasavartina¹ gods, aye, and the supreme throne of Brahman ;

94. 'And also with the permission of the Bodhi-sattva who is seated on the Bodhi throne he shall obtain the throne of a teacher of the good Law who has risen to perfect knowledge.

95. 'These eight seats shall the pure-souled one attain who offers joyfully a seat to him who proclaims the Law.

96. 'Whosoever with a believing heart, after examination, shall utter applause to the pious man who proclaims this carefully arranged Law ;

97. 'Shall become a truthful and pure speaker, and one whose words are to be accepted,—one whose utterances are welcome and delightful, whose voice is sweet and gentle ;

98. 'Having a voice like a Kalaviṅka bird ¹, with a deep and sweet tone, having also a pure voice like Brahman's ², and a loud voice with a lion's sound.

99. 'He as an all-wise and truthful speaker shall

¹ A kind of sparrow.

² Or 'having a voice of pure spiritual truth?'

obtain these eight excellences of speech, who utters applause to one who proclaims the good Law.

100. 'And whosoever, after writing this method of the Law in a book, shall set it in his house and always worship it and honour it with all reverential observances,

101. 'And uttering its praises shall hand the doctrine onward on every side, he, the very pious man, shall obtain a most excellent treasure of memory,

102. 'And a treasure of insight¹, and a treasure of prudence², and a treasure of good spells, and a treasure full of intelligence,

103. 'And a treasure of the highest wisdom, and the most excellent treasure of the Law, and a treasure of knowledge, the means to attain the excellences of the good Law,—

104. 'These eight treasures shall that high-minded man attain who joyfully writes this down and sets it in a sure place and always worships it.

105. 'And he who, himself holding this method of the Law in his mind, sets it going around him shall obtain a complete supply for liberality for the good of the world,

106. 'Next, a complete supply of virtuous dispositions, a most excellent supply of sacred knowledge, a supply of perfect calmness, and that which is called spiritual insight,

107. 'A supply of the merit caused by the good Law, a most excellent supply of knowledge, a supply of boundless compassion, which is the means to attain the virtues of the perfect Buddha.

¹ I read mahâmatinidhânam for mahâprati-.

² Gati? 'resources?'

108. 'He, full of joy, shall obtain these eight supplies who himself holds this method of the Law in his mind and sets it going abroad.

109. 'And he who shall declare this method of the Law to others, shall have himself purified by great merit and shall be prosperous and possessed of supernatural powers.

110. 'He shall become a universal monarch, a king of kings, and even a ruler among the guardians of the world¹, an Indra ruler of the gods², and even the ruler of the Yâma heaven³,

111. 'Yea, the ruler of the Tushita heaven, and the ruler of the Sunirmitâh, and the king of the Vasavartinah⁴, and the lord of the Brahmaloaka;

112. 'Yea, Mahâbrahman, the highest of Sages,—and in the end he shall even become a Buddha,—he, possessing a thoroughly pure intelligence, shall obtain these eight sublime rewards of merit.

113. 'And he who, thoroughly intent, with a believing heart, and filled with faith and devotion, shall hear this method of the Law as it is preached,

114. 'He shall have his intellect made perfectly pure, his mind calmed with boundless charity, and his soul happy with boundless compassion, and he shall be filled with boundless joy;

115. 'His soul constantly calm with universal indifference, rejoicing in the four contemplations, having reached the ecstatic state of absolute indifference⁵, and with his senses abolished,

116. 'With the five transcendent faculties attained,

¹ Sc. the Mahârâgas of the first heaven.

² In the second Devaloka.

³ The third Devaloka.

⁴ These are the fourth, fifth, and sixth Devalokas.

⁵ Samârûpya?

and destroying the aggregate of latent impressions, he, endowed with supernatural powers, will attain the samâdhi called *Sûramgama*.

117. 'He, having his soul pure, will attain these eight forms of absolute spotlessness; yea, wherever this method of the Law will prevail universally,

118. 'There will be no fear of any disturbance in the kingdom, no fear of evil-minded thieves, nor fear of evil beasts;

119. 'There will be no fear of plagues, famines, or wildernesses; and no alarm shall spread, caused by quarrel or war;

120. 'There shall be no fear from the gods nor from Nâgas, Yakshas, and the like, nor shall there be anywhere any fear of any misfortune.

121. 'These eight fears shall not be found there where this Law extends; it is all briefly explained, my friends,—all that arises from holding it steadfastly.

122. 'A yet higher and most excellent merit is declared by all the Buddhas, even although all living beings were to practise complete self-restraint.

123. 'Let a man worship the Buddhas, honouring them always with faith; from that comes this pre-eminent merit, as is declared by the Gînas.

124. 'And whosoever joyfully worships a Pratyeka-Buddha, they shall become themselves Pratyeka-Buddhas; therefore let every one worship them.

125. 'There is pre-eminent merit from the worship of one Bodhisattva, and they shall all themselves become Bodhisattvas, let every one worship them;

126. 'Therefore there is pre-eminent merit from the worship of one Buddha,—they shall all them-

selves become *Ginas*, let every one devoutly worship them; and he too shall obtain this pre-eminent merit who hears this or causes others to hear it.

127. 'And whosoever in days when the good Law is abolished abandons love for his own body and life and proclaims day and night these good words, —pre-eminent is his merit from this.

128. 'He who wishes to worship constantly the lords of saints, the *Pratyeka-Buddhas* and the *Arhats*, let him resolutely produce in his mind the idea of true wisdom and proclaim these good words and the Law.

129. 'This jewel of all good doctrines, which is uttered by the *Buddhas* for the good of all beings, —even one who lives in a house will be a *Tathâgata* for it, where this good doctrine prevails.

130. 'He obtains a glorious and endless splendour who teaches even one word thereof; he will not miss one consonant nor the meaning who gives this *Sûtra* to others.

131. 'He is the best of all guides of men, no other being is like unto him; he is like a jewel, of imperishable glory, who hears this Law with a pure heart.

132. 'Therefore let those who are endowed with lofty ambitions, always hear this Law which causes transcendent merit; let them hear it and gladly welcome it and lay it up in their minds and continually worship the three jewels with faith.'

BOOK XVII.

[1¹. When the heavenly beings with Brahman at their head and the Bodhisattvas intent on self-mortification² heard this glorification of the Law uttered by the lion of the Śākya, they were desirous to hear again this which is so difficult to find, and they went to the city and worshipped him, propitiating his favour; in the dark fortnight of the month *Āshadha* on the lunar day sacred to Agni, with the moon in the constellation called *Karna* (?) and on an auspicious day,—he, remembering the Buddha worlds and being desirous to save all creatures, set off on his journey, longing for disciples with his father at their head.]

2. The associated Brāhmans, accompanied by the inhabitants of *Kāśī* who had gone to the Deer Park, and the mendicants to the number of thirty, were rendered resplendent by the chief of saints; *Kāśikā* the harlot of *Kāśī* went to the heaven of the gods, after she had worshipped the *Gina* and attached her sons to the service of the glorious one; the conqueror of the world then made thirty rejoicing officiating priests of *Kāśī* his disciples, initiating them in the course of perfect wisdom; and the son of *Maitrāyaṇī*³ and *Maitra*, the preceptor of hosts of the twice-born, named *Pūrṇa*, obtained true wisdom from the chief of saints and became a noble mendicant.

3. The priest of the lord of the city *Marakata*, a

¹ This is a doubtful verse, the metre is faulty.

² I read *tapasyāpare*.

³ Burnouf, *Lotus*, p. 489.

Brâhman named Aṣaya, and his son Nālaka, well versed in sacred learning and full of answers to questions, and an ascetic named Dhṛiti, dwelling in the Vindhya, and an invincible Brâhman ascetic Saṃṣayin with his disciples,—these all, dwellers in the Vindhya,—when they came to him for refuge, the chief of saints initiated as mendicants, touching them with his hand bearing the mark of a wheel ; moreover the Nâga Elapatra came to the abode of the best of saints, and stood resplendent there, perfectly calm in his demeanour and worshipping him with his rosaries.

4. There was also a female ascetic of Mathurâ named Trikavyaṃgikâ, and a Brâhman named Vid-yâkara,—their son was named Sabhya, a dweller in the district called Svetabâlârka, a wise ascetic, proud of his wisdom,—he went into the Deer Park, wearing the aspect of one perfectly illumined, and desiring the highest wisdom from the chief of mendicants ; seeking from the omniscient admission to the noble life, he became renowned as the mendicant Sabhya in all assemblies.

5. The son of Lalitâprabudhâ, born after worship paid to the best of trees on the bank of the stream Varanâ,—renowned in the world as Yasoda,—wise from the besprinkling of the ambrosia of the words of the king of heaven,—remembering all former discourses which he had heard, came with his friends to the wood in the Deer Park, accompanied by his glory ; and the holy one, touching his head with his hand, made him the guru of the chief Bhikshus.

6. The glorious one, named the great Buddha, proceeded with the mendicants in an auspicious company, and having manifested his triumphal march for the salvation of the world, entered the city of Kâsi.

A poor Brâhman, named Svastika, a native of Vârâvasi, obtained riches from heaven through the favour of the glorious one, and having received adoption as a slave in the Gîna faith, became a mendicant and an Arhat at the hands of the great teacher.

7. Blessing the king of Kâsi¹ Divodâsa and the citizens with gold, corn, and other riches,—taking up his abode in different places in forests, caves, mountains, he at last came in his rambles to the river Gâhnavî. The boatman who conveyed the Gîna across the Ganges worshipped him and offered him milk with due services of reverence, and became a mendicant through his favour and by the Gîna's command found a dwelling in the Buddha's hermitage in the grove.

8. The glorious one, after he had crossed the Ganges, went to the hermitage of Kâsyapa at Gayâ, called Uruvilva; there, having shown his supernatural power, he received as Bhikshus the Kâsyapas, Uruvilva, and others, with more than a thousand of their disciples, having endued them forthwith with all kinds of spiritual knowledge and with the power to abandon all worldly action; then accompanied by three hundred disciples Upasena at the command of his maternal uncle became an ascetic.

9. The glorious one made seven hundred ascetics enter Nirvâna who dwelt in the wood Dharma; and the lord of the Law also caused the daughters of Namdika, Sugâtâ and others, who dwelt in the village, to become the first female ascetics; and in the city of Râgageha, having enlightened in right action and in activity the king Bimbisâra,

the monarch, who is to be considered as the elder-born in perfect knowledge, he made him who was the devoted follower of the Buddha, a Bodhisattva and a Sakridāgāmin.

10. In another village named Nāradya there was a Brāhman Dharmapālin and a Brāhman woman named Sālyā; their seventh son named Upatishya¹, who had studied the entire Veda, became a Buddhist mendicant; so too there was a great *pandit*, a Brāhman named Dhānyāyana, who dwelt in the village Kolata, and his son;—him and the son of Sāl named Maudgalya the great saint received as the best of Bhikshus, pre-eminent disciples.

11. Next he ordained as a mendicant the keen-witted maternal uncle of Sāliputra¹, Dirghānakha by name; then travelling in the realm of Magadha, the glorious one, being honoured by the inhabitants with alms and other signs of devotion, and delivering them from evil, dwelt in the convent given by the seer Geta, attracting to himself many of the monks; and after ordaining as a mendicant a native of Mithilā, named Ānanda, with his companions, he dwelt there a year.

12. The Brāhman named Kāśyapa, a very Kuvera for wealth, and a master in all the sciences connected with the Veda, an inhabitant of Rāgageha, being pure-minded and wearing only one garment, left all his kindred and came seeking wisdom in asceticism;—when this noble youth came to the Bodhi tree and practised for six years a penance hard to carry out, then he paid worship to the chief of saints who had attained perfect knowledge, and he became the well-

¹ Sc. Sāriputra.

known Kâsyapa, the chief of ascetics, the foremost of the Arhats.

13. The saint Naradatta, dwelling on Mount Himavat, remembering the wholesome words of his maternal uncle, came to the Sugata with his disciples, and the holy one admitted them all into the order of the Gina; then a woman named Sakti, and another named Kamalâ, pre-eminent in Brâhmanical power, came to the Sugata and fell down at his feet, and then standing before him they were received by the saint, and made happy with the staff and begging-bowl.

14. Seven hundred disciples of the ascetic Rudraka, remembering the noble words of their teacher, becoming mendicants according to the doctrine of the Gina, flocked round him paying him their homage and carrying their staves; next a seer, named Râivata, joyfully uttering his praises, having finished his course of discipline, became a mendicant, full of devotion to the guru, counting gold and clay as the same, well versed in sacred spells and meditation, and able to counteract the three kinds of poisons and other fatal harms.

15. Having received as followers and disciples certain householders of Srâvasti, Pûrva and others, and given them alms-vessels,—and having made many poor wretches as rich as Kuvera, and maimed persons with all their limbs perfect, and paupers and orphans affluent,—and having proclaimed the Law, and dwelt two years in the forest Getaka delivering the suppliants, the glorious one, having taught again the saint Geta, and established the Bhikshu Pûrva, once more proceeded on his way.

16. Then the glorious one went on, protecting

the merchant-caravans by the stores of his own treasures from the troops of robbers, next he went into the neighbourhood of Râgageha wandering with his begging-vessel which had been given by the merchants. In the wood called Venu, filled with Sâl trees, he ate an offering of food prepared by the enriched robbers, and he received as mendicants five hundred of them and gave them their begging-vessels and the other requisites.

17. At the invitation of Buddha's son, Suddhodana gave this message to his envoys *Khandaka* and *Udâyin*, 'Thy father and mother, some noble ladies, headed by *Yasodhâ*, and this my young son have come in the hope of seeing thee, under the idea that thou art devoted to the world's salvation; what shall I tell them?' They two went, and reverentially saluting the Buddha in the vihâra called Venu, they told him the message with their eyes filled with tears.

18. *Khandaka* and *Udâyin* accepted his counsel, and, being delighted at the mighty power of Buddha, became great ascetics; and the great *Gina* took them with him and proceeded from that wood with the disciples, the mendicants, and the saints. Going on from place to place, and dwelling in each for a while and conferring deliverance and confirming the disciples, the mendicants, and the Arhats, he at last reached the wood *Nigrodha*, illuminating the district by his glory, shaking the earth and putting an end to misery.

19. ¹ He again stirred up his followers in the doctrine of the Buddha, and then went on with the

¹ Several phrases are obscure in this verse.

crowds of inhabitants gathered round him, instructing his śhāven mendicant-followers, as they begged alms, while the gods brought his precepts to their minds¹. He forbade the mendicants to enter the city and went to Rāgageha himself with his own followers; and then the king who dwells apart from all doubt², the Gina who knows at once all the history of every Bhikshu, instructed the ascetic (Udāyin) in proclaiming wisdom to others.

20. In accordance with the Gina's command that prince of ascetics, Udāyin, went to the city of Kapila; there he, the lord of all possessors of supernatural powers, instructed the king as he stood in the assembly in the boon of the eight hundred powers; and coming down from heaven he uttered to the king and his court a discourse on the four sublime truths, and the king, with his mind enlightened, having worshipped him, held intercourse with him, attended by his courtiers, offering every form of homage.

21. The monarch, rejoiced at the sight of the Gina, praised his feet, worshipping them with eight hundred presents; and the Sugata departed, and made manifest in the sky in his one person a form comprehending the universe; first as fire, then ambrosia, then the king of beasts, an elephant, the king of horses, the king of peacocks³, the king of birds, Maghavan, the ten rulers of the world headed by Yama, the sun, the moon, the hosts of stars, Brahman, Vishṇu, and Śiva.

22. The sons of Diti, the four (Mahārāgas) with

¹ Obscure.

² Dvāpare+stha?

³ Śikhirā/ might mean 'the king of flames,' &c.

Dhṛitarāshṭra at their head, the hosts of Yogins with the king Drumasiddha, the (heavenly) ascetics, the Vasus, the Manus, the sons of the forest, the creatures of the waters headed by the makara, the birds headed by Garuḍa, and all the kings in the different worlds with the lord of the Tushita heaven at their head, and those in the world of the dead¹ the domain of Bali,—whatever is conspicuous in the universe the holy one created it all, becoming the universal one.

23. When the king had thus been instructed, the lord of saints went to the Satya heaven, and then from the sky, seated on his own throne², he proclaimed the twelvefold Law; then he restored Gautamī and Anugopā and many other women to sight, and filled all the assembled people with joy; and established others in Nirvāṇa and in the Law. Then Suddhodana full of joy invited him to a feast given to the whole assembly, and he accepted it by his silence.

24. The lion of the Śākya, having been thus invited, went with the congregation of his followers to the place, after having shown a mighty miracle. Then the earth shook, a shower of flowers fell, the various quarters of space became illumined and a wind blew; and the heavenly beings, Brahman, Śiva, Viṣṇu, Indra, Vama, Varuṇa, Kuvera, the lord of Bhūtas, the lord of the winds, Nirṛiti, Fire with his seven flames, and the rest, stood resting their feet on the serpent Śeṣha, and followed leading the gods and gandharvas in their dance in the sky.

25. Making millions of ascetics, disciples, Arhats,

¹ Martya seems here to be used for mṛta.

² Or must we take sva as put for svar, 'in heaven?'

sages, mendicants, and fasters,—and delivering from their ills the blind, the humpbacked, the lame, the insane, the maimed as well as the destitute,—and having established many persons of the fourth caste in the true activity and inaction and in the three yânas¹, with the four samgrahas² and the eight angas³,—going on from place to place, delivering, and confirming the Bhikshus, in the twelfth year he went to his own city.

26. Day by day confirming the Bhikshus, and providing food for the congregation, in an auspicious moment he made a journey to Lumbini with the Bhikshus and the citizens, Brahman and Rudra being at their head, with great triumph and noise of musical instruments. There he saw the holy fig-tree and he stood by it remembering his birth, with a smile; and rays of light streamed from his mouth and went forth illumining the earth; and he uttered a discourse to the goddess of the wood, giving her the serenity of faith.

27. ⁴ Having come to the Lumbini fig-tree he spoke to Paurvikâ the daughter of Râhula, and Gopikâ the daughter of Maitra, and his own Saudhant Kausikâ; and he uttered an affectionate discourse honouring his mother by the tank Vasatya; then speaking with Ekaśāṃgī the daughter of Mahâ-kautuka and Sautasomī in the wood Nigrodha, he received into the community some members of his own family, headed by Sundarâṇanda, and one hundred and seven citizens.

¹ Burnouf, Lotus, p. 315.

² Apparently the four means of conciliating dependents.

³ The eightfold path of Buddhist morality.

⁴ Much of this *śeṇṇa* is obscure.

28. Having declared the glory of the Law of Buddha, he built a round Stûpa and gave a royal coronation to Saunu¹, sending him into the wood pre-eminent with the holiest saints and *Kaityas*, and bidding him worship the sacred relics; and having commanded Râhula, Gautamî, and the other women led by Gopikâ, with staves in their hands, as shaven ascetics, to practise the vow of fasting called *ahoratra*², and after that the *Lakshakaitya* ceremony³ and then the rite called *Srîngabheri*⁴, and that called *Vasumdhârikâ*⁵.

29. The *Ashṭasâhasrikâ* of sacred authority⁶,—the *Geya*⁷ and the *Gâthâ*, the *Nidâna* and the *Avadâna*, and that which is called the *Sûtra* of the great *Yâna*, the *Vyâkara*⁸ and the *Ityukta*, the *Gâtaka*, the work called *Vaipulya*, the *Adbhuta*⁹ and the *Upadesa*, and also the *Udânaka*¹⁰ as the twelfth.—Teaching (these sacred texts) and making current the *Yâna* for common disciples, that for *Pratyeka Buddhas*, and the *Mahâyâna*, and proclaiming them all around, accompanied by thirteen and a half bodies of mendicants, the conqueror of the world went out of the city of *Kapila*.

30. After displaying miracles in the city of Ka-

¹ Or the grandson of the king?

² See Râgendralâl Mitra, *Nepales. Buddhist Literature*, p. 221.

³ *Ibid.* p. 275.

⁴ *Ibid.* p. 230.

⁵ *Ibid.* p. 271.

⁶ *Naigamâ*? The *Ashṭasâhasrikâ* seems not to be reckoned here among the following twelve texts of peculiar authority with the Northern Buddhists. But Burnouf's authorities include it in that called '*Sûtra*.'

⁷ For the following twelve names see Burnouf, *Introd.* pp. 51-66

⁸ More properly *Vyâkaraṇa*.

⁹ Burnouf calls it *adbhutadharma*.

¹⁰ Burnouf, *Introd.* p. 58.

pila, and having paid honour to his father, and having made Râhula and his companions Arhats, and also the Bhikshus with Gautami and Gopikâ at their head, and various women of all the four castes; and having established Saunu¹ on his imperial throne, and the people in the Gina doctrine, and having abolished poverty and darkness, and then remembering his mother, he set forth, after worshipping Svayambhû, towards the northern region with Brahman, Vishnu, and Siva as mendicants in his train.

31. The glory of the Avadâna of the birth of the lion of the Sâkyas has thus been described by me at length and yet very concisely; it must be corrected by *pandits* wherever anything is omitted,—my childish speech is not to be laughed at, but to be listened to with pleasure.

Whatever virtue I may have acquired from describing the king of the Law, the deliverer from mundane existence, who assumes all forms,—may it become a store of merit for the production of right activity and inactivity in others, and for the diffusion of delight among the six orders of beings².

Thus ends the seventeenth sarga, called the Progress to Lumbini, in the great poem made by Arvaghosha, the Buddha-karita³.

¹ Or Saunava, see sloka 28.

² Sc. the *shad gatayas*, the 'six paths,' are gods, men, Asuras, &c., Pretas, brutes, and the inhabitants of the different hells.

C adds here on the last page the following lines: 'The poem about Buddha, very difficult to obtain, was written by Amritânanda in the year indicated by a cipher, the arrows (of Kâma), and a nine [=Newâr Samvat 950, or A.D. 1830], in the dark fortnight of the month Mârgasîrsha (Nov.-Dec.) and on the day ruled by the

seventh astrological house Smara. Having searched for them everywhere and not found them, four sargas have been made by me,—the fourteenth, fifteenth, sixteenth, and seventeenth.' The beginning of another version of these lines is given in P, but D omits them. The name of Amṛtānanda occurs in Rāgendralāl Mitra's Nepalese Buddhist Literature as the author of three treatises,—two in Sanskrit, the *Kṛhando-mṛṭalatā* (p. 79), the *Kalyāṇapamāṇavimsatikā* (p. 99), translated in Wilson's Works, vol. ii, and the *Vīrakusāvadāna* (p. 274) in Newārī. Compare Cowell and Eggeling's Catalogue, pp. 18, 24; in p. 18 he is associated with the date N. S. 916 (A.D. 1796).

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NOTES AND CORRECTIONS.

Page 11, note 2 (I, 63). Professor Jacobi writes, 'Indra's banner is intimately connected with the *Gaina* legend of king Domuha (see my *Ausgew. Erzähl. in Mâhârâshtrî*, p. 40); the old *Gaina* legends originated in the East; cf. also *Râmây.* II, 74, 36; IV, 16, 37; 17, 2 (Bombay ed.).'

P. 21, l. 30 (II, 31 *b*). I have read in the translation *madaiñ* for the printed *mamdaiñ*.

P. 33, l. 30 (III, 50 *c*). If we read *api nâma sakto*, the translation should run, 'would that he might not be able to forsake us, even though he remained attached to us only through the restlessness of the senses.'

P. 49, note 2, l. 4, read *kumudesa*.

P. 60, l. 31 (V, 80 *d*). This might be rendered 'planting his footsteps' without alarm,' but I have taken *kakita* as meaning 'hurrying' from the *kakitagateñ* of the next sloka.

P. 83 (VIII, 31 *d*), add to note 2, 'there is a similar confusion of *vigâdha* and *vigâdha* in the MSS. in VIII, 76.'

SANSKRIT TEXT

PREFACE

THE poem called the *Buddha-karita* is at present known to us only in three MSS., all, I believe, copies from an original, which is inaccessible in Nepal. The curious differences between them would naturally suggest a difference in their archetype; but there appears to be only one extant MS. From this Mr. Hodgson's copy was made, which was originally prepared for Burnouf, and is now in the National Library at Paris; the second copy belongs to the Wright Collection of MSS., now deposited in the University Library at Cambridge; and the third, which is in my own possession, is quite a recent transcript, made two years ago by a native *Pandit* at Kâthmându at Professor Bendall's request. I explain their differences by supposing that the original is full of marginal and textual corrections which have puzzled the transcribers. We find a curiously parallel case in Dr. Stein's description of the Kashmirian codex archetypus of the Sârada MSS. of the *Râga-taram-ginî*. He says,

'Another important fact, brought to light by a careful examination of the archetypus, explains the numerous and often not inconsiderable discrepancies found in the various Sârada MSS. and the Devanâgarî transcripts, which can all be proved to have been copied directly or indirectly from this identical archetype. Throughout the whole text written by Râgânaka Ratnâkanta *variae lectiones* have been written down by at least three successive hands. In copying from the MS. the scribes have followed indifferently the readings of the text or those of the annotators; hence the marked discrepancies in these later copies.'

Of these three transcripts of the *Buddha-karita*, only one, that in the National Library at Paris, is a Devanâgarî transcript,—the other two are in the Nepalese character. This explains, I think, the inaccuracies in the Paris MS., for I have generally noticed that transcripts from Nepal in the Devanâgarî were more inaccurate than those in the

Nepalese, from the imperfect acquaintance of the Hindu scribe with the foreign character.

My edition of the text has been chiefly made from the two MSS. in Cambridge—that in the University Library, which I call C, and my own, which I call D. These two hardly ever differ, and I have only noted their variations; consequently the readings of C must be understood to include those of D, unless a difference is mentioned; but I have also used a careful transcript of the Paris MS. (P), made by Professor Max Müller's Japanese pupils Kasawara and Bunyiu Nanjio. M. Sylvain Lévi, who published a careful edition and translation of the first book in the *Journal Asiatique*, but who generously gave up his intention of publishing the Sanskrit text of the rest of the poem as soon as he heard that I had begun printing my edition, kindly lent me his transcript of Books ii-vii, and I have used this to test the transcript of my Japanese friends, but I found that their work could generally be relied upon with perfect confidence. My text has thus been founded on a collation of the three MSS., but I have naturally inclined to follow the two Nepalese transcripts, partly because they were constantly at hand for reference, but still more because they appeared to me free from the additional errors introduced into the text by the P scribe's uncertainty in transcribing the puzzling Nepalese characters.

The Paris MS. was copied for Mr. Hodgson in the year 950 of the Nepalese era, i. e. 1830 A. D.,—the scribe seems to call himself Amṛitānanda¹; the colophon runs, *khavānāmkanite varshe āgrahāyanike site | yame-mritānando likha (-likhat?)*,—apparently an unfinished couplet.

My own MS. D has no general colophon nor mention of any date, but ends abruptly with the colophon of the seventeenth sarga. The Wright MS. C has after this colophon two slokas which give, but in different words, the same date and the same scribe's name as the Paris MS.,—but I shall return to this point presently.

The Buddha-karita is called in the colophon of each of its seventeen sargas a mahākāvya, and is ascribed to Asvaghosha. A solitary sloka is quoted in the commentary of Rāyamukuta on the Amarakośha i. 1. 1. 2, and also by Uggvaladatta in his commentary on the Unādi-sūtras i. 156.

¹ I believe that Amṛitānanda only made the original copy (now in Nepal), which he annotated in the margin.

These lines are found in Book viii, sl. 13, 'The city without him has no charms for us, like heaven without the lord of the Maruts when Vṛitra was slain.'

Several slokas are quoted from Asvaghosha in the *Subhāshitāvalī*, published by Professor Peterson, but none of them occur in that part of our poem which is preserved.

Asvaghosha's own date is uncertain. Hiouen Thsang, who left India in A.D. 645, in the '*Mémoires sur les contrées occidentales*,' Book xii. (vol. ii. p. 214 of Julien's transl.), says, speaking however of a former epoch which he does not definitely fix, 'À cette époque, dans l'orient, on remarquait Ma-ming (Asvaghosha); dans le midi Ti-p'o (Deva); dans l'occident Long-meng (Nāgārdjouna); dans le nord Thong-cheou (Kou-māralabdha). On les avait surnommés les quatre soleils qui éclairent le monde.' I-tsing visited India in 673, and he also names Asvaghosha among the ancient teachers, and even places him before Nāgārjuna, Āryadeva, &c. He expressly praises him as a poet, and mentions his hymns which were used in the Buddhist ritual, and also his *Buddha-kṛita-kāvya*¹. Whether he could be the contemporary and spiritual adviser of Kanishka in the first century A.D. is not yet proved, though it appears very probable; but at any rate his *Buddha-kṛita* seems to have been translated into Chinese early in the fifth century. This must imply that it enjoyed a great reputation among the Buddhists of India, and justifies our fixing the date of its composition at least one or two centuries earlier.

The *Buddha-kṛita* was also translated into Tibetan in the seventh or eighth century; the Tibetan translation, like the Chinese, consists of twenty-eight chapters. The Tibetan agrees much more closely than the Chinese with the original; in fact, from its verbal accuracy we can often easily reproduce the Sanskrit words; since certain Sanskrit words are always represented by the same Tibetan equivalents, as for instance the prepositions prefixed to verbal roots². The Chinese version appears to be much more vague and diffuse. This can be explained, I suppose, from the fact that the standard of literary taste differed more widely in India and China than in India and Tibet, as

¹ See M. Fujishima, *Journ. Asiat.* 1888, p. 425.

² I am indebted to Dr. H. Wenzel for all my information about the Tibetan.

the latter country had not the same fixed national canons of taste and therefore accepted more readily the foreign importation.

The first chapter in the Tibetan corresponds generally with the Chinese, but both omit the first twenty-four slokas of the Sanskrit text, which contain the very rhetorical description of the city of Kapilavastu. From this point up to the end of the thirteenth chapter the Tibetan (and to a less extent the Chinese) agrees fairly with the Sanskrit, and much of the fourteenth is the same in all three, but towards the end of the fourteenth the Sanskrit diverges widely; and Books xv, xvi, and xvii in the Sanskrit have no direct relation to the corresponding books in the Tibetan or the Chinese.

Now here, I think, comes in the importance of the two slokas written in the Cambridge MS. on the last page after the colophon of the seventeenth sarga. Instead of the lame and imperfect attempt at a couplet in the Paris MS., the Cambridge MS. has a revised and completed version, as follows :

शून्यवाणांकयुग्वर्षे मार्गे मासेऽसिते स्मरे ।
 अमृतानंदेन लिखितं बुद्धकाव्यं सुदुर्लभं ॥ १ ॥
 सर्ववान्विष्टं नो लब्ध्वा चतुःसर्गं च निर्मितं ।
 चतुर्दशं पंचदशं षोडशं सप्तदशं तथा ॥ २ ॥

‘ In the year marked by a cipher, the (five) arrows, and a nine, in the month Mārgasīrsha (Nov.-Dec.), in the dark fortnight, and on the day ruled by the seventh astrological house Smara¹, the poem about Buddha, very difficult to obtain, was written by Amṛtānanda. [950=A.D. 1830.] Having searched for them everywhere and not found them, four cantos have been made by me, the fourteenth, fifteenth, sixteenth, and seventeenth.’

Then follow on the last page of the MS. twenty-four anonymous lines of Hindi, which are written partly in the text and partly in the margin round the four sides, in praise of Śrī Rāgendra-vikrama, his son Śrī Surendra-vikrama, and their minister Bhīmasena. We learn from Dr. Wright’s ‘History of Nepal’ (p. 284) that Śrī Rāgendra-vikrama was made king of Nepal in A.D. 1816, while Bhīmasena, who had received the titles of General and Kāzi, acted as prime minister. This king was

¹ Yama is the deity of the seventh lunar asterism, Bharanī or Smara.

deposed in 1847, and his son Surendra-vikrama, who had been born in 1829, was raised to the throne. One of the Hindi lines curiously confirms this account as it says of Bhīmasena, 'So hi ganaral-nāmdhārak, buddhisāgar bir hai.'

But who was Amṛitānanda? An Amṛitānanda is mentioned in Rāgendralāl Mitra's 'Nepalese Buddhist Literature' as the author of three treatises,—the *Khando-mṛitalatā* (p. 79), the *Kalyānapamka-vimsatikā* (p. 99), and the *Vīrakusāvadāna* (p. 274); the two first are in Sanskrit, the last is in the Newārī language. There is a copy of the second work in the Royal Asiatic Society's Library, with the colophon *amritānanda-virakita*; and the same name occurs as the copyist of another MS., a MS. of the *Karunāpundarikā-mahāyānasūtra* (*amritānandendlikhat*), associated with the date 916 of the Nepalese Samvat, i. e. A.D. 1796. We may therefore assume that his activity as a copyist and author lasted at least from 1796 till 1830. He was probably the father of the old Pandit of the Residency, Guṇānanda, whose son Indrānanda holds the office at present. Dr. D. Wright informs me that the family seem to have been the recognised historians of the country, and keepers of the MS. treasures of sundry temples.

Now may we not suppose this Amṛitānanda to have been the author of these four last sargas? In the third line the Cambridge MS. originally had *sargatrayam*, but *katuh-sargam* is written over as a correction. My conjecture is that the three last sargas, which have nothing corresponding to them in the Tibetan and Chinese versions, are entirely his composition; but that the first portion of the fourteenth, which does agree in part with the Tibetan and Chinese, is taken from some imperfect copy of the original and completed by this modern editor. The style of the three last sargas differs in a marked way from that of the thirteen earlier books. It is totally devoid of all attempt at ornament, and it is often grammatically and metrically incorrect. The metre of the fifteenth and sixteenth is mainly the same as that of the fourteenth, the epic sloka, but with many instances of an additional short syllable; that of the seventeenth consists of various forms of the *dandaka*, as the *kusumastavaka* with four sets of nine anapæsts, or the *mattamāṅgalilākara* with four sets of nine amphimacers. This last sarga was certainly written in Nepal, as in sloka 28 we read that

Buddha commands Râhula and Gautamî and others to practise the vow of fasting called *ahorâtra*, the *Lakshakaitya* ceremony, the rite called *Sringabherî*, and that called *Vasumdhârikâ*,—these four rites are all especially described in Nepalese books mentioned in Râgendralâl Mitra's 'Nepalese Buddhist Literature.' Thus in p. 221, we have the *ahorâtravratânusamsâ* with a legend to give it honour; in p. 275, in the account of the *Vratâvadâna-mâlâ*, we have the legend of *Suvarnavarna* to glorify the rite *lakshakaitya-vrata*; in p. 229, there is an account of a special treatise called *Sringabherî*, which explains the rite as consisting of dedicating one more cowdung, clay, sandstone, or metal model *kaitya* daily, till the number reaches a hundred thousand,—with the accompaniment of music from a golden horn and other instruments; the same rite without the musical part is called *kaitya-samvara*. The *Vasumdhârâ-vrata* is similarly described in p. 271, as performed at early dawn on the second day of the moon with *tântric* ceremonies.

Again, in the twenty-ninth sloka we have the twelve sacred books of the Northern Buddhists, as given in Burnouf's Introduction, the *Geya*, *Gâthâ*, *Nidâna*, *Avadâna*, *Sûtra*, *Vyākara* (wrongly for *Vyakarana*), *Ityukta*, *Gâtaka*, *Vaipulya*, *Adbhuta*¹, *Upadesa*, and *Udânaka*. The last sloka is evidently intended to close the poem, and leaves no room for any additional books such as must have followed in the original Sanskrit, as they are found alike in the Chinese and the Tibetan translations. It runs thus,

'The glory of the *Avadâna* of the birth of the lion of the *Sâkyas* has thus been described by me, at length and yet very concisely; it must be corrected by *Pandits* wherever anything is omitted,—my childish speech is not to be laughed at, but to be listened to with pleasure; whatever virtue I may have acquired from describing the king of the Law, the deliverer from mundane existence, who assumes all forms—may it become a store of merit for the production of right activity and inactivity in others, and for the diffusion of delight among the six orders of beings.'

I have examined the MS. of *Amṛitânanda's Kalyānapamkāvimsatikâ* in the Library of the Royal Asiatic Society: it was translated by Wilson many years ago, and his translation was republished in the second volume

¹ *Adbhutadharma* in Burnouf.

of his collected Works; but the Sanskrit text has never been printed. Its colophon runs, *iti śrī-naipāliyadevatākalyāṇapamkāvimśatikāmṛtā-nandavirakīṭā samāptā*. It is written in the Sragdharā metre, and the style, though fairly correct, is not free from errors of grammar; thus in sloka 13 we find *abhyagami* used as 'he came.' The best stanza in the poem is the twenty-fourth:

श्रीर्षात् प्रामत्य योऽसौ सहितपरिजनसंद्द्रहासासिनाद्रिं
 क्षित्वा शेषे द्रुदेऽस्मिन् पुरवरमकरोद्धोक्वासाय रम्यं ।
 स्वस्तीभूतान्जसंखं सकलजिनवरं प्रामत्यचंचुनाचः
 कव्यासं वः क्रियात्स क्वचिदपि सरतां तिष्ठतां नीम्वहं तं ॥

'May Mañjunāth, who, having come from the Sirsha mountain with his disciples, divided the mountain with his scymitar bright-flashing like the moon, and in the dried-up lake erected a city, pleasant for the residence of men, and worshipped the best of all Ginas who sits on the self-sustained lotus, be propitious to you wherever you move or stand.—I adore him.'

This is superior to anything in the three last sargas of the *Buddha-karita*; but the remainder of the poem, as it enumerates the various deities and sacred places of Nepal, generally maintains one flat level of dulness. The two compositions, in point of literary merit, may be fairly ascribed to the same author. Each, for instance, abounds with *vara* at the end of a word, (often added merely to fill up the metre,) as in *pura-varam* and *sakalaginavaram* in this stanza; in both we find *Maitriya* for *Maitreya*.

If my conjecture as to the recent origin of these concluding books be correct, we can only claim *Asvaghosha's* authorship for the first thirteen sargas and part of the fourteenth; and to these therefore I would confine my critical remarks. A peculiar interest attaches to them from their importance in establishing Professor Bühler's views as to the successful cultivation, in Northern India, of artificial poetry and rhetoric—*kāvya* and *alamkāra*—in the early centuries of our era. *Asvaghosha* seems to be entitled to the name of the *Ennius* of the classical age of Sanskrit poetry. His style is often rough and obscure, but it is full of native strength and beauty; his descriptions are not too much laboured, nor are they mere *purpurei panni*,—they spring directly

from the narrative, growing from it as natural blossoms, not as external appendages.

In this way I would venture to explain the remarkable parallels to be found between certain episodes of the *Buddha-karita* and some of the most admired passages in the great works of classical Sanskrit literature. I pass over the description of the glories of the city Kapilavastu at the commencement of the first sarga, (which might easily be illustrated by parallel passages in later poems,) because these verses may be of later date, as they are not found in either the Tibetan or the Chinese translation; but this objection will not apply to the other examples.

Readers of the *Raghuvamśa* will well remember the description in the seventh book, slokas 5-12, of the ladies of the city crowding to their windows to see prince Aṅga as he passes by from the *svayamvara*, where the princess Bhogya has chosen him as her husband. There is a striking parallel to this episode in the third book of the *Buddha-karita*, slokas 13-24, where the young prince makes his first entry into his father's capital,—that expedition, during the course of which he is to make his first acquaintance with old age as the inevitable shadow which dogs the steps of youth. I can hardly doubt that Kālidāsa's finished picture was suggested by the rough, but vigorous outlines in Asvaghosha; he was the Buddhist Ennius, who gave the first inspiration to the Hindu Virgil. We must not forget here, that in Kālidāsa the description only belongs to an episode in the main poem,—in the Buddhist author it is a natural incident in one of the most important chapters of the whole work. Kālidāsa merely brings in a few characteristic details, as he is hurrying on to the marriage and the subsequent attack by the disappointed rivals; Asvaghosha dwells in a more leisurely way on the various attitudes and gestures of the women, in order to bring out in bolder relief the central figure of his hero. One verse certainly in Asvaghosha seems to me to have been directly taken and amplified by Kālidāsa.

Asvaghosha says, iii. 19, 'The lotus faces of the women gleamed while they looked out from the windows, with their ear-rings coming into mutual proximity, as if they were real lotuses fastened upon the houses.' Kālidāsa develops this crude sketch into a more finished

picture. 'The lattices, whose apertures were crowded with the intensely curious faces of the women, perfumed with wine,—while their bee-like eyes fluttered restlessly,—seemed as though they were adorned with lotuses.'

We can prove that Kālidāsa was not insensible to Buddhist influences, for in the twelfth book of the *Raghuvamśa* we have (sloka 21) that remarkable trace of Buddhism, where it is said, in the description of Rāma's journey with Sītā in the forest, 'He every now and then fell asleep from fatigue on Sītā's lap, resting under a tree whose shadow was motionless through his divine power.' This well-known miracle of Buddha's childhood does not occur in *Asvaghosha*, but it is given in the *Lalita-vistara* (ch. xi).

Again, in the *Rāmāyana* (Bomb. ed. v. 10. 34-49), there is an account how the monkey Hanumat enters Rāvana's palace by night and sees his wives all asleep in the seraglio, and their various attitudes are described, as they lie unconscious of a stranger's presence. There is an exactly parallel description in the fifth book of the *Buddha-karita* (slokas 48-61), where the prince, on the night of his leaving his home for ever, sees the women of his seraglio suddenly cast by a divine spell into a deep sleep, and he gazes on them as they lie with their limbs and gestures all distorted. Here again in the Hindu poem it is merely a purposeless episode, only introduced for the sake of ornament; in the Buddhist poem it is an essential element of the story,—it is the final impulse which stirs the Bodhisattva to make his escape from the world. In the *Rāmāyana* the similarity is more evident, as the description there is only a continued repetition of two stanzas in the *Buddha-karita* (v. 50), 'Another woman was sleeping, embracing her drum as a lover, with her two arms tender like the shoot of a young lotus, and bearing their bracelets closely linked, blazing with gold;' or (v. 55), 'Another damsel lay sound asleep, embracing her big lute as if it were a female friend,—and she rolled it about, while its golden strings trembled, with her own face bright with her shaken ear-rings.'

The Rāma myth is several times referred to in the *Buddha-karita*. Thus the charioteer *Kāṇḍaka*, in vi. 36, says to the prince, 'I cannot go to the city with my soul thus burning, leaving thee behind in the forest, as Sumitra left the son of Raghu,'—Sumitra here represents the

Sumantra of our present text of the *Rāmāyana*; so in viii. 8, 'The people of the city shed tears in the road, as when in old days the chariot of the son of Dasaratha came back;' or ix. 9, 'Leaving his chariot, the family priest then went up to the prince with the counsellor, as the saint (Agastya), the son of Urvaśī, went with Vāmadeva, wishing to see Rāma when he dwelt in the forest;' or ix. 59, 'So Rāma, seeing the earth oppressed by the base, came forth from his hermitage and ruled it again.' But these references are vague, and do not necessarily imply the previous existence of our present *Rāmāyana*.

In the thirteenth book we have the description of Buddha's temptation by Māra and his three daughters; and as Māra is distinctly identified with Kāma the flower-armed god, we are at once reminded of the similar scene in the *Kumāra-sambhava*, where Kāma discharges his arrow against Siva. Māra says to Buddha, xiii. 11, 'This arrow is uplifted by me,—it is the very one which was shot against Sūryaka, the enemy of the fish.

'So too, I think, when somewhat probed by this weapon, even the son of Idā, the grandson of the Moon, became mad; and Sāmtanu also lost his self-control,—how much more then one of feebleness, now that the age has become degenerate!'

Māra is described in xiii. 7, 8, in very similar terms to the description of Kāma in the *Kumāra-sambhava*, 'Then having seized his flower-made bow and his five infatuating arrows, he drew near to the root of the Arvattha tree with his children,—he the great disturber of the minds of living beings. Having fixed his left hand on the end of the barb and playing with the arrow, Māra thus addressed the calm seer as he sat on his seat, preparing to cross to the further side of the ocean of existence.'

We may surely compare those lines in the *Kumāra-sambhava* iii. 64, where Kāma is described—

उमासमक्षं हरवद्वक्षः शरासमक्षं मुञ्जराममर्शम् ।

'In the presence of Umā, fixing his aim at Hara, he repeatedly fingered the bow-string.'

When these sensual temptations fail, Māra tries to frighten Buddha's constancy by an onset of all kinds of monsters and demons,—a scene which is imitated in Arguna's trial in the *Kirātārguṇīya*.

The Buddha-*karita* is always called in the colophons of the different sargas a mahākāvya, and it certainly shows an acquaintance on its author's part with the teachings of the Hindu rhetoric or *alamkāra*. Of course the common figures *upamā*; *utprekshā*, and *rūpaka* occur everywhere; but we find now and then specimens of more elaborate ornament.

Thus in viii. 37, when Buddha's queen Yasodharā finds that her husband has abandoned her, she bursts out, 'These lines of palaces seem to weep aloud, flinging up their dovecots for arms, with the long unbroken moan of their doves.' We have also curiously long-spun instances of 'allegory' or *aprastutaprasamsā* in such slokas as i. 76, 'The thirsty world of living beings will drink the flowing stream of his law, bursting forth with the water of wisdom, enclosed by the banks of strong moral rules, delightfully cool with contemplation, and filled with religious vows as with *kakravāka* birds;' or xiii. 65, 'The tree of knowledge, whose roots grow deep in firmness and whose fibres are patience,—whose flowers are moral actions and whose branches are memory and thought, and which gives out righteousness as its fruit,—surely, when it is growing, it should not be cut down.'

So we have often rhetorical contrasts well worked out, as in iii. 22:—

'Gazing down upon the prince in the road, the women appeared as if longing to fall to the earth; gazing up to him with upturned faces, the men seemed as if longing to rise to heaven;'

Or viii. 56, 'That body which deserves to sit or lie on the roof of a palace, honoured with costly garments, aloes, and sandalwood,—how will that manly body live in the woods, exposed to the attacks of the cold, the heat, and the rain?'

So viii. 30, in the description of the palace after the prince's flight, 'As the women pressed their breasts with their hands, so too they pressed their hands with their breasts,—dull to all feelings of pity, they made their hands and their bosoms inflict mutual pains on each other.'

We have a very artificial verse, with the figure *yathāsamākhyā* in it, in v. 26:—

'The prince, whose form was like the peak of a golden mountain,—

whose eye, voice, and arm resembled a bull, a cloud, and an elephant, —whose countenance and courage were like the moon and a lion :'

वचनेष्वर्थमवाङ्मनस्समाचः ।

अशिसिंहाननविक्लमः प्रपेदे ॥

Or again, v. 42, where he is described, 'Bright like a golden mountain and bewitching the hearts of the noble women, he enraptured their ears, limbs, eyes, and souls by his speech, touch, form, and high qualities :'

अवज्ञानविशोषनात्प्रभावात् ।

वचनस्यार्थवपुर्मुक्षिर्वहार ॥

In iii. 51 we have *rasāntara* employed in its technical sense as a counter emotion made use of to cancel one already prevailing, where the king determines to divert his son's melancholy by an expedition outside the palace—

रसान्तरं स्नादिति मन्यमानः ।

in accordance with the definition in the *Sāhityadarpana* (§ 220)—

रमसपासहर्षादेः कोपधंशो रसान्तरं ।

'By a "diversion of feeling" (*rasāntara*) we mean the banishing of petulance by some violent fear, joy, or the like.'

I have also noticed a curious point of resemblance between *Asvaghosha* and *Kālidāsa* in the occasional references to the festival of Indra's banner, which is, I believe, peculiar to Western India.

Kālidāsa refers to it in *Raghuvamśa* iv. 3, 'His subjects with their children rejoiced as they beheld his new rising, with their long rows of uplifted eyes, as at the raising of Indra's banner in the festival for rain.'

So in *Asvaghosha* i. 63 the seer *Asita* says that he is come 'with a longing to see the banner of the *Sākya* race as if it were Indra's banner being set up ;'

And again in viii. 73, 'Having heard of the arrival of *Kāṇḍaka* and *Kaṁthaka*, and having learned his son's fixed resolve, the lord of the earth fell struck down by sorrow, like the banner of Indra when the festival is over.'

The style of the poem is peculiar, as there is often a mixture of roughness and rusticity which, unless we can account for it by corruption of the text, does not harmonise with the frequent attempts at ornament and polish. Some of the words used are only known to us from the early lexicons, as the Amarakosa, &c., as e.g. *dhishnya*, 'a dwelling,' which is a favourite word, and occurs four or five times; *krisana*, 'gold,' ii. 36; *gantri*, 'a cart' (Amarakosa, Hemakandra), ii. 22; Lekharshabha (Amarakosa), 'Indra,' vii. 8. I may also mention *samgrāhaka*, 'a charioteer,' iii. 27, which occurs in Pāli; *rasā*, 'the earth,' v. 5; *yākitaka*, 'a loan,' xi. 22, which occurs in Pāṇini iv. 4, 21, and the Amarakosa; *dushkuha*, i. 18, 'hard to be roused to wonder,' 'incredulous,' which occurs in the Divyāvadāna; *dharman* is used for *dharma*, 'custom,' in v. 77 and xi. 20.

The Buddha-*karita* will tell us little new about Buddhism and its history, but it is full of information for those who are interested in the history of Sanskrit literature; and I am sure that other and younger eyes than mine will bring many points of interest to light which I have failed to see, as I was too much engrossed with minute varieties of reading and difficulties of interpretation to have always had leisure or insight for these larger questions. After all, I have been obliged to leave many passages which are obscure from some undetected corruption in the text. The inaccuracy of the Nepalese MSS. must be my plea, as I submit this *editio prima* of the Buddha-*karita* to the criticism of Sanskrit scholars.

E. B. C.

CAMBRIDGE,

October 23, 1892.

ERRATA.

- i. 52 c. Add note, 'अनष्टा P.'
 83 d. सारवत्ता?
 ii. 56 d. Read आपन्न यावत्
 iii. 5 d. ,, परां
 22 c. ,, उर्ध्वोमुखा°
 24 c. ,, उपैष्यतीति
 25 c. ,, आलोक्य
 v. 50 c. ,, तथापरा?
 vi. 2 c. ,, यद्वा

- vi. 4 c. Read तिरस्त्रं
 vii. 29 c. ,, अभिसंधिः
 ix. 7 b. ,, आमन्त्र्य
 xi. 27 b. ,, बांधवेभ्यः
 63 c. ,, भवेद्
 64 d. ,, °क्रियया यदिष्यते
 xii. 117 d. ,, ex conj. यावत्
 xiii. 62 d. ,, प्रगृष्टे
 xiv. 62 d. ,, वाङ्मिभिः
 xv. 1 b. ,, सूयमानः

ADDITIONAL ERRATA.

- i. 50 c. Read श्रीः
 iii. 64 c. ,, °दीर्घिकं
 iv. 20 b. ,, महत्तपः
 55 c (note). ,, असंविमेन
 59 c. ,, तिष्ठन्निवीदिदा?

- v. 10 d. Read अनास्रव°
 xi. 23 b. ,, परिपांति
 42 b. ,, शीति — घर्मे¹
 68 d. ,, संश्रुताः
 xiii. 29 a. ,, विष्वन्मवौ

¹ Prof. Kielhorn's correction.

THE BUDDHA-KARITA

OF

ASVAGHOSHA.

BOOK I.

श्रीं नमः सर्वज्ञाय* ॥

श्रियं परार्थी विदधद्विधातृजित् तमो निरस्यन्नभिभूतभानुभृत् ।
 नुदन्निदाघं जितचारुचंद्रमाः स वंद्यतेऽर्हन्निह यस्य नोपमा ॥१॥
 आसीद्विशालोन्नतसानुलक्ष्म्या पयोदपंक्त्येव परीतपार्श्वे ।
 उदयधिष्यं^१ गगणेऽवगाढं पुरं महर्षेः कपिलस्य वस्तु^२ ॥२॥
 सितोन्नतेनेव नयेन हृत्वा^३ कैलासशैलस्य यदभ्रशोभां ।
 भ्रमादुपेतान् वहदंबुवाहान्^४ संभावनां वा सफलीचकार ॥३॥
 रत्नप्रभोज्जासिनि यच्च लेभे तमो न दारिद्र्यमिवावकाशं ।
 परार्थपौरैः सहवासतोषात् कृतस्मितेवातिरराज लक्ष्मीः ॥४॥
 यद्वेदिकातोरणसिंहकर्णैरन्निर्दधानं^५ प्रतिवेशम शोभां ।
 जगत्पददृष्ट्वेव^६ समानमन्यत्स्पर्धा स्वगेहैर्मिथ एव चक्रे ॥५॥
 रामामुखेदून् परिभूतपद्मान्^७ यचापयातोऽप्यविमान्य भानुः ।

* श्रीं नमो रत्नत्रयाय ॥ P.

^१ Ex conj. °धिष्योर्गगणे C; °धिष्टोर्गगणे P.

(For *dhikanya*, cf. iv. 102; viii. 40; ix. 2.)

^२ Sic C P.

^३ कैलाश° C P.

^४ वहदं-

वहान् P.

^५ °कर्णे P.—दधानां C P.

^६ चदृष्ट्वेव P.

^७ यचोपयातो C.

संतापयोगादिव¹ वारि वेष्टुं पश्चात्समुद्राभिमुखः प्रतस्थे ॥ ६ ॥
 शक्यार्जितानां यशसां जनेन दृष्ट्वांतभावं गमितोऽयमिंद्रः ।
 इति ध्वजैश्चारुचलत्पतकिर्यन्मार्ष्टुमस्यांकमिवोदयच्छत् ॥ ७ ॥
 कृत्वापि रात्रौ कुमुदप्रहासमिंदोः करैर्यद्रजतालयस्थैः ।
 सौवर्णहर्म्येषु गतार्कपादैर्दिवा² सरोजद्युतिमाललंबे ॥ ८ ॥
 महीभृतां मूर्ध्नि कृताभिषेकः शुद्धोदनो नाम नृपोऽर्कबंधुः ।
 अध्याशयो वा स्फुटपुडरीकं पुराधिराजं तदलंचकार ॥ ९ ॥
 भूभृत्पराध्योऽपि सपक्ष एव प्रवृत्तदानोऽपि मदानुपेतः ।
 ईशोऽपि नित्यं समदृष्टिपातः सौम्यस्वभावोऽपि पृथुप्रतापः ॥ १० ॥
 भुजेन यस्याभिहताः पतंतो द्विषद्विपेन्द्राः समरांगणेषु⁴ ।
 उद्वांतमुक्ताप्रकरैः शिरोभिर्भक्त्येव पुष्पांजलिभिः प्रणमुः ॥ ११ ॥
 अतिप्रतापादवधूय शूचून्महोपरागानिव⁵ तिग्मभानुः ।
 'उद्योतयामास जनं समंतात्प्रदर्शयन्नाश्रयणीयमार्गान् ॥ १२ ॥
 धर्मार्थकामा विषयं मिथोऽन्यं न वेशमाचक्रमुरस्य नीत्या ।
 विस्पर्धमाना इव तूयसिद्धेः सुगोचरे दीप्ततरा बभूवुः ॥ १३ ॥
 उदारसंख्यैः सचिवैरसंख्यैः कृतायभावः स उदयभावः ।
 शशी यथा भैरकृतान्यथाभिः⁷ शक्येन्द्रराजः सुतरां रराज ॥ १४ ॥
 तस्यातिशोभाविसृतातिशोभा⁸ रविप्रभेवास्ततमः प्रभावा ।
 समयदेवीनिवहायदेवी बभूव मायापगतेव माया ॥ १५ ॥

¹ नादि च P.² इषोद° P.³ सरीज C (not D).⁴ अंगणेषु P.⁵ तीग्म° O P.⁶ उद्योत° C P.⁷ Should we read यथा भैरकृतान्यथाभिः?⁸ रविप्रभोव° P (and C pr. m.)

प्रजासु मातेव हितप्रवृत्ता गुरौ जने भक्तिरिवानुवृत्ता ।
 लक्ष्मीरिवाधीशकुले कृताभा जगत्यभूदुत्तमदेवता या^१ ॥१६॥
 कामं सदा स्त्रीचरितं तमिस्रं^२ तथापि तां प्राप्य भृशं विरेजे ।
 न हींदुलेखामुपगम्य शुभ्रां नक्तं तथा संतमसत्वमेति ॥१७॥
^३अतीन्द्रियेनात्मनि ^४दुष्कुहोऽयं मया जनो योजयितुं न शक्यः ।
 इतीव सूक्ष्मां प्रकृतिं विहाय धर्मेण साक्षाद्विहिता स्वमूर्तिः ॥१८॥
 च्युतोऽथ कायाचुषितात् बिलोकीमुद्योतयन्नुत्तमबोधिसत्त्वः ।
 विवेश तस्याः स्मृत एव कुक्षौ नंदागुहायामिव नागराजः ॥१९॥
 धृत्वा हिमाद्रिधवलं गुरु षड्विषाणं दानाधिवासितमुखं द्विरदस्य
 रूपं ।

शुद्धोदनस्य वसुधाधिपतेर्महिष्याः कुक्षिं विवेश स जगद्वसनक्ष-
 याय ॥२०॥

रक्षाविधानं प्रति लोकपाला लोकैकनाथस्य दिवोऽभिजग्मुः ।
 सर्वत्र भांतोऽपि हि चंद्रपादा भजन्ति^५ कैलासगिरौ विशेषं ॥२१॥
 मायापि तं कुक्षिगतं दधाना विद्युद्विलासं^६ जलदावलीव ।
 दानाभिवर्षैः परितो जनानां^७ दारिद्र्यतापं शमयांचकार^८ ॥२२॥
 सांतःपुरजना देवी कदाचिदथ लुंबिनीं ।
 जगामानुमते राज्ञः संभूतोत्तमदोहदा ॥२३॥
 शाखामालंबमानायाः^९ पुष्पभारावलंबिनीं ।

^१ देवतामा P. The last letters have been altered in C to या ; या D.

^२ अं P.

^३ So D ; अनिन्द्रिये P ; C has अतीन्द्रि^० corrected to अनीन्द्रि^०.

^४ दुःकुहो P.

^५ कैलाश^० C P.

^६ शं C P.

^७ दारिद्र्य^० C P.

^८ बभूव C.

^९ आलंबमानायाः P.

देव्याः कुक्षिं विभिद्याशु बोधिसत्त्वो विनिर्ययौ ॥२४॥

¹ ततः प्रसन्नश्च बभूव पुण्यस्तस्याश्च देव्या व्रतसंस्कृतायाः ।

पार्श्वोत्तुतो लोकहिताय जज्ञे निर्वेदनं चैव निरामयं च ॥२५॥

प्रातः पयोदादिव ² तिग्मभानुः ³ समुद्भवन्तोऽपि च मातृकुक्षेः ।

स्फुरन्मयूखौर्वेहतांधकारैश्चकार लोकं कनकावदातम् ॥२६॥

तं जातमाचमय कांचनयूपगौरैः ⁴ प्रीतः सहस्रनयनः शनकैरगृ-

ह्णात् ⁵ ।

⁶ मंदारपुष्पनिकरैः सह तस्य मूर्ध्नि खान्निर्मले च विनिपेततुरं-

बुधारे ॥२७॥

सुरप्रधानैः परिधार्यमाणो ⁷ देहांशुजालैरनुरंजयंस्तान् ।

संध्याभ्रजालोपरिसंनिविष्टं नवोदुराजं विजिगाय लक्ष्म्या ⁸ ॥२८॥

जरोर्यथौर्वस्य ⁹ पृथोश्च हस्तान्मांधातुरिद्रप्रतिमस्य मूर्ध्निः ।

कक्षीवतश्चैव ¹⁰ भुजांसदेशात्तथाविधं तस्य बभूव जन्म ॥२९॥

क्रमेण गर्भादभिनिःसृतः सन् बभौ गतः खादिव योन्यजातः ।

कल्पेष्वावनेकेष्विव भावितात्मा यः संप्रजानन् सुषुवे न मृढः ॥३०॥

दीप्या च धैर्येण श्रिया रराज बालो रविर्भूमिमिवावतीर्णः ।

तथातिदीप्तोऽपि निरीक्ष्यमाणो ¹¹ जहार चक्षूषि यथा शशां-

कः ॥३१॥

¹ From this point the Tibetan and Chinese versions begin to agree more or less closely with the Sanskrit text. D om. 25-45. ² तीग्म C; तीग्मभानुः P. ³ समुद्भवन्तो C.

⁴ *रः C. ⁵ *हृन् C; *हृत् P. ⁶ मंदार C. ⁷ *माणो C P. ⁸ After this sloka the MSS. repeat sloka 25. ⁹ यथौर्वस्य C P.

¹⁰ भुजांश P (cf. v. 56).

¹¹ *शो C.

स हि स्वगात्रप्रभयोज्ज्वलन्त्या दीपप्रभां भास्करवन्मुमोष ।
 महार्हजांबूनदचारुवर्णो विद्योतयामास दिशश्च सर्वाः ॥३२॥
 अनाकुलान्यक्षसमुद्रतानि निष्पेषवंत्यायतविक्रमाणि ।
 तथैव धीराणि पदानि सप्त सप्तर्षितारासदृशो जगाम ॥३३॥
 बोधाय ^१जातोऽस्मि जगद्धितार्थमन्त्या ^२तथोत्पत्तिरियं ममेति ।
 चतुर्दिशं सिंहगतिर्विलोक्य वाणीं च भय्यार्थकरीमुवाच ॥३४॥
 स्वात्मसूते चंद्रमरीचिशुभ्रे द्वे वारिधारे शिशिरोष्णवीर्ये ।
 शरीरसौख्यार्थमनुत्तरस्य ^३निपेततुर्मूर्धनि तस्य सौम्ये ॥३५॥
 श्रीमद्विताने कनकोज्ज्वलांगे ^४वैदूर्यपादे शयने शयानं ।
 यज्ञौरवात्कांचनपद्महस्ता यक्षाधिपाः ^५संपरिवार्य तस्युः ॥३६॥
 मायातनूजस्य दिवौकसः खे यस्य प्रभावात्प्रणतैः शिरोभिः ।
^६आधारयन् पांडरमातपत्रं बोधाय जेपुः परमाशिषश्च ॥३७॥
 महोरगा धर्मविशेषतर्षाबुद्धेष्वतीतेषु कृताधिकाराः ।
 यमव्यजन् भक्तिविशिष्टनेत्रा मंदारपुष्पैः समवाकिरंश्च ॥३८॥
 तथागतोत्पादगुणेन तुष्टाः शुद्धाधिवासाश्च विशुद्धसत्त्वाः ।
 देवा ननंदुर्विगतेऽपि रागे मग्नस्य दुःखे जगतो हिताय ^७॥३९॥
 यस्मिन् प्रसूते गिरिराजकीला वाताहता नौरिव भूश्चचाल ।
 सचंदना चोत्पलपद्मगर्भा पपात वृष्टिर्गण^{१०}ादनभ्रात् ॥४०॥
 वाता ववुः स्पर्शमुखा मनोज्ञा दिव्यानि वासांस्यवपातयंतः ।

^१ अज्य° P. ^२ जातो P? ^३ Ex conj. °मात्या C; °मात्या P. ^४ So in P

and in the marg. of C; C originally had °सौख्यमत्वंतराय. ^५ °वौज्वलानं C P.

^६ संपरिवार्य P. ^७ अध्या° P. ^८ तथागतोत्पादगुणि C; तथागतोत्पाद° P.

^९ Ex conj. हितो यः C P. ^{१०} वगनाद् C P.

सूर्यः स एवाभ्यधिकं चकाशे जज्वाल सौम्यार्चिरनीरितोऽग्निः ॥४१॥
 प्रागुत्तरे ^१ चावसथप्रदेशे कूपः स्वयं प्रादुरभूत्सितांबुः ।
 अंतःपुराण्यागतविस्मयानि यस्मिन् क्रियास्तीर्थे इव प्रचक्रुः ॥४२॥
 धर्मार्थिभिर्भूतगणैश्च दिव्यैस्तद्दर्शनार्थं ^२ बलमाप पूरः ।
 कौतूहलेनैव च ^३ पादपैश्च ^४ प्रपूजयामास सगंधपुष्पैः ॥४३॥
 पुष्पदुमाः स्वं कुसुमं पुफुल्लुः ^५ समीरणोद्भ्रामितदिकसुगंधि ^६ ।
 सुसंभ्रमं गवधूपगीतं भुजंगवृंदापिहितात्तवातं ^७ ॥४४॥
 अचिन्त कृष्णसूर्यमृदंगगीतैर्वीणामुकुंदामुरंजादिभिश्च ।
 स्त्रीणां ^८ चलकुंडलभूषितानां विराजितं चोभयपार्श्वतस्तत् ॥४५॥
 यद्राजशास्त्रं भृगुरंगिरा वा न चक्रतुर्वेशकरावृषी तौ ।
 तयोः सुतौ तौ च ससर्जतुस्तत्कालेन शुक्रश्च बृहस्पतिश्च ॥४६॥
 सारस्वतश्चापि ^{१०} जगाद नष्टं वेदं पुनर्ये ददृशुर्न पूर्वं ।
 आसस्तथैनं बहुधा चकार न यं वशिष्ठः कृतवानशक्तिः ॥४७॥
^{११} वाल्मीकिनादश्च ससर्ज पद्यं जयंथ यन्न च्यवनो ^{१२} महर्षिः ।
 चिकित्सितं यश्च चकार नाभिः पश्चात्तदाचेय ऋषिर्जगाद ॥४८॥
 यश्च द्विजत्वं कुशिको न लेभे तात्साधनं सूनुरवाप राजन् ^{१३} ।
 वेलां समुद्रे सगरश्च दधे नेष्ट्वाकवो यां प्रथमं बबन्धुः ॥४९॥
 आचार्यकं योगविधौ द्विजानामप्राप्तमन्यैर्जनको जगाम ।

^१ Ex conj. वावसथ° C; वावसथ° P.

^२ Ex conj. बलमाप्रपूरैः C P.

^३ P om. च.

^४ न्येच C.

^५ Ex conj. प्रफुल्लुः C; पफेसुः P.

^६ गंधिः P.

^७ वृंदोपिहितात्तवातं P.

^८ सुख° C P.

^९ चरत् C.

^{१०} सारस्वत° C.

^{११} Ex conj. वाल्मीकि° C P.

^{१२} ऋषी C.

^{१३} राजं C P.

ख्यातानि कर्माणि च यानि शैरैः शूरादयस्तेष्वबला बभूवुः ॥५०॥
 तस्मात्प्रमाणं^१ न वयो न कालः कश्चित्कचिच्छ्रेष्ठ्यमुपैति लोके ।
 राज्ञामृषीणां च हितानि तानि कृतानि पुत्रैरकृतानि पूर्वैः^२ ॥५१॥
 एवं नृपः प्रत्ययितैर्विजैस्त्रैराश्वसितश्चाप्यभिनन्दितश्च ।
 शंकामनिष्टां विजहौ मनस्तः प्रहर्षमेवाधिकमारुरोह ॥५२॥
 प्रीतश्च तेभ्यो द्विजसत्तमेभ्यः सत्कारपूर्वं प्रददौ धनानि ।
 भूयादयं भूमिपतिर्यथोक्तो^३ यायाज्जराभेत्य वनानि चेति ॥५३॥
 अथो निमित्तैश्च तपोबलाच्च तज्जन्म जन्मांतकरस्य बुद्धा ।
 शाक्येश्वरस्यालयमाजगाम सद्धर्मतर्षादसितो महर्षिः ॥५४॥
 त ब्रह्मविद्ब्रह्मविदां^४ ज्वलंतं^५ ब्राह्म्या श्रिया चैव तपःश्रिया च ।
 राज्ञो गुरुगौरवसत्क्रियाभ्यां प्रवेशयामास नरेन्द्रसद्व ॥५५॥
 स पार्थिवांतःपुरसंनिकर्षं कुमारजन्मागतहर्षवेगं ।
 विवेश धीरो बलसंज्ञयैव तपःप्रकर्षाच्च जराश्रयाच्च ॥५६॥
 ततो नृपस्तं मुनिमासनस्थं^६ पादार्थपूर्वं प्रतिपद्य सस्यक् ।
 निमंचयामास यथोपचारं पुरा वशिष्ठं सद्भ्यांतिदेवः^७ ॥५७॥
 धन्योऽस्यनुयाय्यमिदं कुलं मे यन्मां दिदृक्षुर्भगवानुपेतः ।
 आज्ञाप्यतां किं करवाणि सौम्य शिष्योऽस्मि विश्रम्भितुमर्ह-
 सीति ॥५८॥
 एवं^८ नृपेणोपनिमंचितः सन्सर्वेण भावेन मुनिर्यथावत् ।

^१ न्नं C.^२ श्रेष्ठ्यं O P.^३ कृतानि पूर्वैरकृतानि पुत्रैः P.^४ न्तो O P.^५ न्विदां O P, corrected in O to न्विदं (D न्विदं).^६ ब्रह्म्या P.^७ पादार्थं P.^८ द्वातिदेवः O, but cf. ix. 20, 60.^९ नृपेण C.

सविस्मयोत्कुलविशालदृष्टिर्गभीरधीराणि वचांस्युवाच ॥५९॥
 महात्मनि त्वय्युपपन्नमेतत् प्रियातिथौ त्यागिनि धर्मकामे ।
 सत्त्वान्वयज्ञानवयोऽनुरूपास्निग्धा यदेवं मयिते मतिः स्यात् ॥६०॥
 एतच्च तद्येन नृपर्वयस्ते धर्मेण सूक्ष्मास्त्रि धनान्यपास्य ।
 नित्यं त्यजंतो विधिवद्भूवुस्तपोभिराद्या विभवैर्दरिद्राः ॥६१॥
 प्रयोजनं यत्तु ममोपयाने तन्मे शृणु प्रीतिमुपेहि^१ च त्वं ।
 दिव्या मया दिव्यपथे श्रुता वाग्बोधाय जातस्तनयस्तवेति ॥६२॥
 श्रुत्वा वचस्तच्च मनश्च युक्ता ज्ञात्वा निमित्तैश्च ततोऽस्युपेतः ।
 दिदृक्षया शाक्यकुलध्वजस्य शक्रध्वजस्येव समुच्छ्रितस्य ॥६३॥
 इत्येतदेवं वचनं शिश्यं प्रहर्षसंभ्रांतगतिर्नेरेंद्रः ।
 आदाय धार्म्यकगतं कुमारं संदर्शयामास तपोधनाय ॥६४॥
 चक्रांकपादं^२ स तथा महर्षिर्जालावनङ्गांगुलिपाणिपादं ।
 'सोर्णभुवं वारणवस्त्रिकोशं सविस्मयं राजसुतं ददर्श ॥६५॥
 धार्म्यकसंविष्टमवेक्ष्य चैनं देव्यंकसंविष्टमिवाग्निसूनुं ।
 बभूव 'पक्ष्मांतरिवांचिताश्रुनिर्मस्य चैवं चिदिबोन्मुखोऽभूत् ॥६६॥
 दृष्ट्वासितं त्वश्रुपरिस्तुताक्षं जेहासु पुत्रस्य नृपश्चक्रे ।
 सगद्गदं^३ वाष्पकषायकंठः पप्रच्छ च प्राञ्जलिरानतांगः ॥६७॥
 स्वल्पांतरं यस्य 'वपुर्मुनेः स्याद्बह्व्रतं यस्य च जन्म दीप्तं ।
 यस्योत्तमं भाविनमात्थ चार्थं^४ तं प्रेक्ष्य कस्मात्तव धीर वाष्पः ॥६८॥

^१ उपेहि O P.^२ Sic O P. Should we read 'मतिः' ?^३ 'पाणिं' P (cf.Beal, i. 83). ^४ Ex conj. स्वर्णं O P. [Tibetan has *sorna*, H. W.] ^५ Ex conj.पक्षांतरिवांचिताश्रु O P (O 'श्रु'). ^६ सगद्गदं O. ^७ 'सुनि' P; O has वपुर्वरेका वद्ग with *t* prefixed to *v* in a later ink. Query वपुः सुरेः? ^८ ते P.

अपि स्थिरायुर्भगवन् कुमारः ¹कच्चिन्न शोकाय मम प्रसूतः ।
लब्धः ²कथंचित्तलिलांजलिर्मे न खल्विमं ³पातुमुपैति का-
लः ॥६९॥

अप्यक्षयं मे यशसो निधानं 'कच्चिद्भुवो मे कुलहस्तसारः ।
अपि प्रयास्यामि सुखं परच ⁴सुप्तेऽपि पुत्रेऽनिमिषैकचक्षुः ॥७०॥
'कच्चिन्न मे जातमफुल्लमेव कुलप्रबालं परिशेषभागि ।
क्षिप्रं विभो ब्रूहि न मेऽस्ति शांतिः स्नेहं सुते वेत्ति' हि बांध-
वानां ॥७१॥

इत्यागतावेगमनिष्टबुद्ध्या बुद्ध्वा ⁵नरेन्द्रं स मुनिर्बभाषे ।
मा भून्मतिस्ते नृप काचिदन्या निःसंशयं तद्यद्वोचमस्मि ⁶॥७२॥
नास्यान्यथात्वं प्रति ¹⁰विक्रिया मे स्वां वंचनां तु ¹¹प्रति ¹²विक्रवो
ऽस्मि ।

कालो ¹³हि मे यातुमयं च जातो जातिक्षयस्यासुलभस्य बोद्धा ॥७३॥
विहाय राज्यं विषयेष्वनास्थस्तीव्रैः प्रयत्नैरधिगम्य तत्त्वं ।
जगत्ययं मोहतमो निहतुं ज्वलिष्यति ज्ञानमयो हि सूर्यः ॥७४॥
दुःखार्णवाद्याधिविकीर्णफेनाज्जरातरंगान्मरणोपवेगात् ।
उत्तारयिष्यत्ययमुद्यमानमार्त्तं जगज्ज्ञानमहाप्लवेन ॥७५॥
प्रज्ञांबुवेगां स्थिरशीलवप्रां समाधिशीतां व्रतचक्रवाकां ।

¹ Ex conj. कच्चिन्न C P. We might read कच्चिन्न. ² लब्ध्या C P. ³ पातुं P. C seems originally to have had पातुं, which has been altered and आतुं inserted in the margin. ⁴ कच्चिद्भुवो C; कच्चिद्भुवो P. ⁵ Ex conj. सुप्तेऽपि पुत्रो वि० C P. ⁶ कच्चिन्न C P. ⁷ वेत्ति D P and C pr. m. ⁸ सुनींद्रं P. ⁹ Sic C P. Cf. note, Appendix. ¹⁰ विक्रया C. ¹¹ P om. प्रति. ¹² विक्रवो P. ¹³ कालो P.

अस्योत्तमां धर्मनदीं प्रवृत्तां तृष्णादितः पास्यति जीवलोकः ॥७६॥
 दुःखादितेभ्यो विषयावृतेभ्यः संसारकांतारपथस्थितेभ्यः ।
 आख्यास्यति ह्येष विमोक्षमार्गं मार्गप्रनष्टेभ्य इवाध्वगेभ्यः ॥७७॥
 विदस्यमानाय जनाय लोके रागाग्निनायं विषयेधनेन ।
 प्रह्लादमाधास्यति धर्मवृक्ष्या वृक्ष्या महामेघ इवातपांते ॥७८॥
 तृष्णार्गलं मोहतमः कपाटं द्वारं प्रजानामपयानहेतोः ।
 विपाटयिष्यत्ययमुत्तमेन सद्धर्मताडेन दुरासदेन ॥७९॥
 स्वैर्मोहपाशैः परिवेष्टितस्य दुःखाभिभूतस्य निराश्रयस्य ।
 लोकस्य संबुध्य च धर्मराजः करिष्यते बंधनमोक्षमेषः ॥८०॥
 तन्मा कृथाः शोकमिमं प्रति त्वं तत्सौम्य^१ शोचे हि^२ मनुष्यलोके ।
 मोहेन वा काममुखैर्मदाद्वा यो नैष्ठिकं श्रोष्यति नास्य धर्मं ॥८१॥
 भ्रष्टस्य तस्माच्च गुणादतो मे ध्यानानि लब्ध्वाप्यकृतार्थतैव^३ ।
 धर्मस्य तस्याश्रवणादहं हि मन्ये विपत्तिं चिदिवेऽपि वासं ॥८२॥
 इति श्रुतार्थः समुहृत्सदारस्त्यक्त्वा विषादं मुमुदे नरेन्द्रः ।
 एवंविधोऽयं तनयो ममेति मेने स हि स्वामपि सारमत्तां ॥८३॥
 आर्येण^४ मार्गेण तु यास्यतीति चिन्ताविधेयं हृदयं चकार ।
 न खल्वसौ न प्रियधर्मपक्षः संताननाशाच्च भयं ददर्श ॥८४॥
 अथ मुनिरसितो निवेद्य तच्च सुतनियतं सुतविक्रवाय राज्ञे ।
 सबहुमतमुदीक्ष्यमाणरूपः^५ पवनपथेन यथागतं जगाम ॥८५॥
 'कृतमतिरनुजामुतं च दृष्ट्वा मुनिवचनश्रवणेऽपि तन्मतौ च ।

^१ शोचिष हि P.^२ ह O.^३ न्तेव P.^४ न्न O.^५ Ex conj.

स्वावरूपः O.P.

कृतमिति र* D C (च is written in C sec. m. over the r). D adds

as a note प्रमादं.

बहुविधमनुकंपया स साधुः प्रियसुतवद्विनियोजयांचकार ॥८६॥
 नरपतिरपि पुत्रजन्मदुष्टो विषयमतानि विमुच्य बंधनानि ।
 कुलसदृशमचीकरद्यथावत्प्रियतनयं तनयस्य जातकर्म ॥८७॥
 दशसु ^१परिणतेष्वहःसु चैवं प्रयतमनाः परया मुदा परीतः ।
 अकुरुत जपहोममंगलाद्याः परमतमाः ^२स सुतस्य देवतेज्याः ॥८८॥
 अपि च शतसहस्रपूर्णसंख्याः स्थिरबलवत्तनयाः सहेमशृंगीः ।
 अनुपगतजराः पयस्विनीर्गाः स्वयमददात्सुतवृद्धये द्विजेभ्यः ॥८९॥
 बहुविधविषयास्ततो यतात्मा स्वहृदयतोषकरीः क्रिया विधाय ।
 गुणवति दिवसे शिवे मुहूर्ते मतिमकरोन्मुदितः पुरप्रवेशे ॥९०॥
 द्विरदरदमयीमथो महार्हा सितसितपुष्पभृतां मणिप्रदीपां ।
 अभजत शिविकां शिवायदेवी तनयवती प्रणिपत्यदेवताभ्यः ॥९१॥
 पुरमथ पुरतः प्रवेश्य पत्नीं स्थविरजनानुगतामपत्यनाथां ।
 नृपतिरपि जगाम पौरसंघैर्दिवममरैर्मंघवानिवार्यमानः ॥९२॥
 भवनमथ विगाह्य शाक्यराजो भव इव षण्मुखजन्मना प्रतीतः ।
 इदमिदमिति हर्षपूर्णवक्त्रो बहुविधपुष्टियशस्करं व्यधत् ॥९३॥
 इति नरपतिपुत्रजन्मवृद्ध्या सजनपदं कपिलः ह्यं पुरं तत् ।
 धनदपुरमिवाप्सरोऽवकीर्णं मुदितमभूच्चलकूवरप्रसूतौ ॥९४॥

इति श्रीबुद्धचरिते महाकाव्ये भगवत्प्रसूतिर्नाम प्रथमः

सर्गः ॥१॥

^१ परिमितेषु P.

^२ परमतवा O D. (O originally had परमतवा.)

BOOK II.

आ जन्मनो जन्मजरांतकस्य तस्यात्मजस्यात्मजितः स राजा ।
 अहन्यहन्यर्थगजाश्चमित्रैर्वृद्धिं ययौ सिंघरिवांबुवेगैः ॥१॥
 धनस्य रत्नस्य च तस्य तस्य कृताकृतस्यैव^१ च कांचनस्य ।
 तदा हि नैकात्मनिधीनवापि^२ मनोरथस्याप्यतिभारभूतान्^३ ॥२॥
 ये पद्मकल्पैरपि^४ च द्विपेदेर्न मंडलं शक्यमिहाभिनेतुं ।
 मदीकटा हैमवता गजास्ते विनापि यत्नादुपतस्थुरेनं ॥३॥
 नानांकचिह्नैर्नवहेमंभाडैरभूषितैर्लंबसटैस्तथान्यैः ।
 संचुक्षुभे चास्य पुरं तुरंगैर्बलेन मैत्र्या च धनेन चाप्तः^५ ॥४॥
 पुष्टाश्च तुष्टाश्च तदास्य राज्ये साध्योऽरजस्का गुणवत्पयस्काः ।
 उदयवत्सैः सहिता^६ बभूवुर्बह्व्यो बहुक्षीरदुहश्च गावः ॥५॥
 मध्यस्थतां तस्य रिपुर्जगाम मध्यस्वभावः प्रययौ मुहूर्त्तं ।
 विशेषतो दाढ्यमियाय मित्रं द्वावस्य पक्षावपरस्तु नाशं^७ ॥६॥
 तथास्य मंदानिलमेघशब्दः सौदामिनीकुंडलमंडितांगः ।
^{१०}विनाशमवर्षाशनिपातदोषैः काले च देशे प्रववर्ष देवः ॥७॥

^१ Ex conj. कृताकृतस्यैव C P.

^२ निधीनवापि P.

^३ मनोरथस्या-

तिषभारभूतान् P.

^४ चद्विपिं P.

^५ हेम P.

^६ Ex conj.

चाप्तिः C P.

^७ Sic D P. साक्ष्यो C.

^८ Ex conj. उदयवत्सासहिता C P.

^९ नास C pr. m.; नाश D.

^{१०} विनाश C.

हरोह सम्यक् फलवद्यर्थं तदाकृतेनापि कृषिश्चमेण ।
 ता एव ^१चैवौषधयो रसेन सारेण चैवाभ्यधिका बभूवुः ॥८॥
 शरीरसंदेहकोऽपि काले संयामसंमर्द इव प्रवृत्ते ।
 स्वस्थाः सुखं चैव निरामयं च प्रजज्ञिरे गर्भधराश्च नार्यः ॥९॥
 यच्च प्रतिभो ^३विभवेऽपि शक्ये न प्रार्थयन्ति स्म नराः परेभ्यः ।
 अभ्यर्थितः सूक्ष्मधनोऽपि चायं तदा न कश्चिद्विमुखो बभूव ॥१०॥
 नाशो वधो ^४बंधुषु नाप्यदाता नैवाव्रतो नानृतिको न हिंस्रः ।
 आसीत्तदा कश्चन तस्य राज्ये राज्ञो ययातेरिव नाहुषस्य ^५ ॥११॥
 उद्यानदेवायतनाश्रमाणां कूपप्रपापुष्करिणीवनानां ।
 चक्रुः क्रियास्तत्र च धर्मकामाः प्रत्यक्षतः स्वर्गमिवोपलभ्य ॥१२॥
 मुक्तश्च दुर्भिक्षभयामयेभ्यो हृष्टो जनः ^६स्वर्गमिवाभिरेमे ।
 पत्नीं पतिर्वा महिषी पतिं वा परस्परं न व्यभिचेरतुश्च ॥१३॥
 कश्चित्सिषेवे रतये न कामं कामार्थमर्थं न जुगोप कश्चित् ।
 कश्चिद्धनार्थं न चचार धर्मं धर्माय कश्चिन्न चकार हिंसां ॥१४॥
 स्तेयादिभिश्चाप्यभितश्च नष्टं स्वस्थं स्वचक्रं परचक्रमुक्तं ।
 क्षेमं सुभिक्षं च बभूव तस्य पुराण्यरण्यानि ^७यथैव राष्ट्रे ॥१५॥
 तदा हि तज्जन्मनि तस्य राज्ञो मनोरिवादित्यमुतस्य राज्ये ।
 चचार हर्षः प्रणनाश पाप्मा जज्वाल धर्मः कलुषः ^८शशाम ॥१६॥
 एवंविधा राजमुतस्य तस्य सर्वार्थसिद्धिश्च यतो बभूव ।

^१ यथार्थं DP; यथार्थं C.

^२ चैवौषधयो CP.

^३ Et conj.

प्रतिभो CP.

^४ नासीवधो C.

^५ नायुषस्य CP.

^६ Should we read स्वर्ग

हस?

^७ Et conj. अरण्यानि O; अरण्यानि P.

^८ एवं?

ततो नृपस्तस्य सुतस्य नाम सर्वार्थसिद्धोऽयमिति प्रचक्रे ॥ १७ ॥
 देवी तु माया विबुधर्षिकल्पं दृष्ट्वा विशालं तनयप्रभावं ।
 जातं प्रहर्षं न शशाक सोढुं ततोऽविनाशाय दिवं जगाम ॥ १८ ॥
 ततः कुमारं सुरगर्भकल्पं स्नेहेन भावेन च निर्विशेषं ।
 मातृष्वसा मातृसमप्रभावा संवर्धयामात्मजवद्बभूव ॥ १९ ॥
 ततः स बालार्क इवोदयस्थः समीरितो वह्निरिवानिलेन ।
 क्रमेण सम्यग्ववृधे कुमारस्ताराधिपः पक्ष इवातमस्के ॥ २० ॥
 ततो महार्हाणि च चन्दनानि रत्नावलीश्चौषधिभिः सगर्भाः ।
 मृगप्रयुक्तान्नयकांश्च ^१हैमानाचक्रिरेऽस्मै ^२सुहृदालयेभ्यः ॥ २१ ॥
 वयोऽनुरूपाणि ^३च भूषणानि हिरण्मया हस्तिमृगाश्चकाश्च ^४ ।
 रथाश्च गावो वसनप्रयुक्ता गंचीश्च ^५चामीकररूप्यचिचाः ॥ २२ ॥
 एवं स तैस्तैर्विषयोपचारैर्वयोऽनुरूपैरुपचर्यमाणः ।
 बालोऽप्यबालप्रतिमो बभूव धृत्या च शौचेन धिया श्रिया
 च ॥ २३ ॥

वयश्च कौमारमतीत्य मध्यं ^६संप्राप्य बालः स हि राजसूनुः ।
^७अल्पैरहोभिर्बहुवर्षगम्या जयाह विद्याः स्वकुलानुरूपाः ॥ २४ ॥
 नैःश्रेयसं तस्य तु भव्यमर्थं श्रुत्वा पुरस्तादसितान्महर्षेः ।
 कामेषु संगं जनयांबभूव ^८वृद्धिर्भवच्छाक्यकुलस्य राज्ञः ॥ २५ ॥
 कुलात्ततोऽस्मै स्थिरशीलसंयुतात्साध्वीं वपुर्हीविनयोपपन्नां ।

^१ हैमान् C.^२ सी D P.^३ रूपानि C P.^४ मृगाश्च कोकाः P.^५ Ex conj. चासीद्वर° MSS. not clear. The गंचीः of C is written तंचीः in D P.^६ D P om. rest of line.^७ चक्षुः P.^८ Rest of line only in C and uncertain.

यशोधरा^१ नाम यशोविशालां^२ तुल्याभिधानां श्रियमाजुहाव ॥२६॥
 'अथापरं भूमिपतेः प्रियोऽयं^३ सनत्कुमारप्रतिमः कुमारः ।
 सार्धं तथा शाक्यनरेन्द्रवध्वा शच्या सहस्राक्ष इवाभिरेमे ॥२७॥
 किञ्चिन्मनःक्षोभकरं प्रतीपं कथंच पश्येदिति सोऽनुचिन्त्य ।
 वासं नृपो ह्यादिशति स्म तस्मै हर्म्योदरेष्वेव न भूपचारं ॥२८॥
 ततः शरत्तोयदपांडरेषु भूमौ विमानेष्विव रंजितेषु ।
 हर्म्येषु सर्वर्तुसुखाश्रयेषु स्त्रीणामुदारैर्विजहार तूर्यैः ॥२९॥
 कलैर्हि चामीकरबद्धकक्षैर्नारीकरायाभिहतैर्मृदंगैः ।
 वराप्सरोनृत्यसमैश्च नृत्यैः कैलासवत्^४ तद्भवनं रराज ॥३०॥
 वाग्भिः कलाभिर्ललितैश्च 'हारैर्मदैः सखेलैर्मधुरैश्च हासैः ।
 तं तत्र नार्यो 'रमयांबभूवुर्भूवंचितैरर्धनिरीक्षितैश्च ॥३१॥
 ततश्च कामाश्रयपंडिताभिः स्त्रीभिर्गृहीतो रतिकर्कशाभिः ।
 विमानपृष्ठाच्च महीं जगाम विमानपृष्ठादिव पुण्यकर्मा ॥३२॥
 नृपस्तु तस्यैव 'विवृद्धिहेतोस्तद्भाविनार्थेन च चोद्यमानः ।
 'शमेऽभिरेमे विरराम पापाग्नेजे दमं संविबभाज साधून् ॥३३॥
 नाधीरवत् कामसुखे ससंजे न संरंजे विषमं जनन्यां ।
 धृत्येंद्रियाश्वांश्चपलान् विजिग्ये बंधूंश्च पौरांश्च गुणैर्जिगाय ॥३४॥
 नाध्यैष्ट दुःस्वाय परस्य विद्यां ज्ञानं शिवं यत्तु तदध्यगीष्ट ।
 स्वाभ्यः प्रजाभ्यो हि यथा तथैव सर्वप्रजाभ्यः शिवमाशशंसे ॥३५॥

^१ यशोधरा C P.^२ तामाभि D P.^३ For this half-line D P have only

पुष्यापरेण ; and so C originally, but adds the line in margin.

^४ कैलाशवत् C P ;

P omits ३०, ab.

^५ Corrected in C to हारैः.^६ रमयां P.^७ विद्विषि P ?^८ तद्भाविता P.^९ शमे C P.

तं भासुरं चांगिरसाधिदेवं¹ यथावदानर्चं तदायुषे सः ।
 जुहाव हव्यान्यकृशे कृशानौ ददौ द्विजेभ्यः कृशनं च गाश्च ॥३६॥
 सत्तौ शरीरं पवितुं मनश्च तीर्थांबुभिश्चैव गुणांबुभिश्च ।
 वेदोपदिष्टं सममात्मजं च सोमं पपौ शान्तिमुखं च हार्दं ॥३७॥
 सात्वं बभाषे न च नार्थवद्यज्जल्प तत्त्वं न च विप्रियं यत् ।
 सात्वं ह्यतत्त्वं परुषं च तत्त्वं ह्रियाश्कन्नात्मन एव वक्तुं ॥३८॥
 इष्टेष्वनिष्टेषु च कार्यवत्सु न रागदोषाश्रयतां प्रपेदे ।
 शिवं सिषेवेऽव्यवहारलब्धं यज्ञं हि मेने न तथा यथावत् ॥३९॥
 आशावते चाभिगताय सद्यो देयांबुभिस्तर्षमचेच्छिदिष्ट ।
 युद्धादृते वृत्तपरश्वधेन द्विदर्पमुद्धृतमवेभिदिष्ट ॥४०॥
 एकं विनिन्ये स जुगोप सप्त सप्तैव तत्याज ररक्ष पञ्च ।
 प्राप चिवर्गं बुबुधे चिवर्गं जज्ञे द्विवर्गं प्रजहौ द्विवर्गं ॥४१॥
 कृतागसोऽपि प्रतिपाद्य वध्यान्नाजीघनन्नापि रुषा ददर्श ।
 बबन्ध सात्वेन फलेन चैतांस्त्यागोऽपि तेषां ह्यनपायदृष्टः ॥४२॥
 आर्षाण्यचारीत्परमव्रतानि वैराण्यहासीच्चिरसंभृतानि ।
 यशांसि चापद्गुणगन्धवन्ति रजांस्यहासीन्मलिनीकराणि ॥४३॥
 न चाजिह्मीर्षीहिलिमप्रवृत्तं न चाचिकीर्षीत्परवस्त्वभिध्यां ।
 न चाविवक्षीद्विषतामधर्मं न चादिधक्षीद्वृद्धयेन मन्युं ॥४४॥
 तस्मिंस्तथा भूमिपतौ प्रवृत्ते भृत्याश्च पौराश्च तथैव चेरुः ।

¹ 'देवं' C; चापि न साधिदेवं P.

² 'सकत्त' C P.

³ The MSS. have शिषेवे

and no ५. For the Tibetan, see note in Appendix.

⁴ अहासीत् C (? aor. of हृन्?).

⁵ Ex conj. चाविधवीद् C P (P not-clear).

¹ शमात्मके चेतसि विप्रसन्ने प्रयुक्तयोगस्य यथेन्द्रियाणि ॥४५॥
 काले ततश्चारूपयोधरायां यशोधरायां सुयशोधरायां ।
² शौद्धोदनेराहुसपत्नवक्त्रो जज्ञे सुतो राहुल एव नाम्ना ॥४६॥
 अथेष्टपुत्रः परमप्रतीतः कुलस्य वृद्धिं प्रति भूमिपालः ।
 यथैव पुत्रप्रसवे ननन्द तथैव पौत्रप्रसवे ननन्द ॥४७॥
 पौत्रस्य मे पुत्रगतो ममैव³ स्नेहः कथं स्यादिति जातहर्षः ।
 काले स तं तं विधिमाललंवे पुत्रप्रियः स्वर्गमिवारुरुक्षन् ॥४८॥
 स्थित्वा पथि प्राथमकल्पिकानां राजर्षभाणां⁴ यशसान्वितानां ।
 शुक्लान्यमुक्तापि तपांस्यतप्तं⁵ यज्ञे च⁶ हिंसारहितैरयष्ट ॥४९॥
⁷ अजाज्वलिष्टाय स पुण्यकर्मा नृपश्रिया चैव तपःश्रिया च ।
 कुलेन वृत्तेन धिया च दीप्तस्तेजः सहस्रांशुरिवोत्तिसृष्टुः ॥५०॥
 स्वायंभुवं चार्चिकमर्चयित्वा जजाप पुत्रस्थितये स्थितश्रीः ।
 चकार कर्माणि च दुष्कराणि प्रजाः सिसृष्टुः क इवादिकाले ॥५१॥
 तत्याज शस्त्रं विममर्शं⁸ शास्त्रं शमं सिषेवे⁹ नियमं विषेहे ।
 वशीव कंचिद्विषयं न भेजे पितेव सर्वान्विषयान् ददर्श ॥५२॥
 बभार राज्यं स हि पुत्रहेतोः पुत्रं कुलार्थं यशसे कुलं तु ।
 स्वर्गाय शब्दं दिवमात्महेतोर्धर्मार्थमात्मस्थितिमाचकांश्च ॥५३॥
 एवं स धर्मे विविधं चकार सद्भिर्निपातं¹⁰ श्रुतितश्च सिद्धं ।
 दष्ट्वा कथं पुत्रमुखं सुतो मे वनं न यायादिति नाथमानः ॥५४॥

¹ समात्मके C P.² शौद्धोदनो P.³ Sic C P.⁴ भानां C P.⁵ तप्तं P.⁶ Query यथैव ?⁷ अजज्व C P.⁸ विममर्श C P.⁹ समं सिषेवे C P.¹⁰ निपातं C P.

रिरक्षिषंतः श्रियमात्मसंस्था¹ रक्षंति पुत्रान् भुवि भूमिपालाः ।
 पुत्रं नरेन्द्रः स तु धर्मकामो ररक्ष धर्माद्विषयेष्वमुंचत् ॥ ५५ ॥
 वनमनुपमसत्त्वा बोधिसत्त्वास्तु सर्वे विषयमुखरसज्ञा² जग्मुस्तपन्न-
 पुत्राः ।

अत उपचितकर्मा रूढमूलेऽपि हेतौ स रतिमुपसिषेवे³ बोधि-
 मापन्नयावत् ॥ ५६ ॥

इति श्रीबुद्धचरिते महाकाव्येऽन्तःपुरविहारो नाम द्वितीयः
 सर्गः ॥ २ ॥

¹ Should we read आत्मसंस्था ?

² ०रसंज्ञा C

³ ०शिवे CP

BOOK III.

ततः कदाचिन्मृदुशाङ्गलानि पुंस्कोकिलोच्चादितपादपानि ।
 शुश्राव पद्माकरमंडितानि शीते निबद्धानि स काननानि ॥१॥
 श्रुत्वा ततः स्त्रीजनवल्लभानां मनोज्ञभावं पुरकाननानां ।
 वहिःप्रयाणाय चकार बुद्धिमंतर्गृहे नाग इवावरुद्धः ॥२॥
 ततो नृपस्तस्य निशम्य भावं पुत्राभिधानस्य मनोरथस्य ।
 स्नेहस्य लक्ष्म्या वयसश्च योग्यामाज्ञापयामास विहारयाचां ॥३॥
 निवर्तयामास च राजमार्गे संपातमार्तस्य पृथग्जनस्य ।
 मा भूत्कुमारः सुकुमारचित्तः^१ संविम्रचेता इव मन्यमानः ॥४॥
 प्रत्यंगहीनान् विकलेन्द्रियांश्च जीर्णानुरादीन् कृपणांश्च भिक्षून् ।
 ततः समुत्सार्य परेण साम्ना शोभां परा राजपथस्य चक्रुः ॥५॥
 ततः कृते श्रीमति राजमार्गे श्रीमान् विनीतानुचरः कुमारः ।
 प्रासादपृष्ठादवतीर्य काले कृताभ्यनुज्ञो नृपमभ्यगच्छत् ॥६॥
 अथो नरेंद्रः सुतमागताश्रुः शिरस्युपाघ्राय चिरं निरीक्ष्य ।
 गच्छेति चाज्ञापयति स्म वाचा स्नेहान्न चैनं मनसा मुमोच ॥७॥
 ततः स जांबूनदर्भाडभृद्भिर्युक्तं चतुर्भिर्निभृतैस्तुरंगैः ।
 अङ्गीवविंद्युच्छुचिरश्मिधारं हिरण्मयं स्पंदनमारुरोह ॥८॥
 ततः प्रकीर्णोज्ज्वलपुष्पजालं^४ विषक्तमाल्यं प्रचलत्पताकं ।

^१ So D. *गर्भः C P, but corrected in C in marg.

^२ भास C sec. m., D.

^३ *विध्यच्छुचि P.

^४ विसक्त C P.

मार्गे प्रपेदे सदृशानुयायश्चंद्रः सनक्षच इवान्तरीक्षं ॥९॥
 कौतूहलात्स्पीततरैश्च नेचैनीलोत्पलाभैरिव^१ कीर्यमाणः^२ ।
 शनैः शनै राजपथं जगाहे पौरैः समंतादभिवीक्ष्यमाणः^३ ॥१०॥
 तं तुष्टुवुः सौम्यगुणेन केचिद्वंदिरे दीप्ततया तथान्ये ।
 सौमुख्यतस्तु श्रियमस्य केचिद्वैपुल्यमाशंसिषुरायुषश्च ॥११॥
 निःसृत्य कुञ्जाश्च महाकुलेभ्यो ब्यूहाश्च कैरातकवामनानां ।
 नार्यः कृशेभ्यश्च निवेशनेभ्यो देवानुयानध्वजवत् प्रणेमुः ॥१२॥
 ततः कुमारः खलु गच्छतीति श्रुत्वा स्त्रियः प्रेष्यजनात्प्रवृत्तिं ।
 दिदृक्षया हर्म्यतलानि जग्मुर्जनेन मान्येन कृताभ्यनुज्ञाः ॥१३॥
 ताः 'सस्तकांचीगुणविघ्निताश्च सुप्रप्रबुद्धाकुललोचनाश्च ।
 वृक्षांतविन्यस्तविभूषणाश्च कौतूहलेनापि भृताः परीयुः ॥१४॥
 प्रासादसोपानतलप्रणदैः कांचीरवैर्नूपुरनिस्वनैश्च ।
 विभ्रामयंत्यो गृहपक्षिसंघानन्योन्यवेगाच्च समाक्षिपंत्यः ॥१५॥
 कासांचिदासां तु वरांगनानां जातवराणामपि सोत्सुकानां ।
 गतिं गुरुत्वाज्जगृहुर्विशालाः श्रोणीरथाः पीनपयोधराश्च ॥१६॥
 शीघ्रं समर्थापि तु गंतुमन्या गतिं निजग्राह ययौ न तूर्णं ।
 द्विया प्रगल्भानि निगूहमाना रहः प्रयुक्तानि विभूषणानि ॥१७॥
 परस्परोत्पीडनपिंडितानां संमर्दसंशोभितकुंडलानां ।
 तासां तदा स्रस्वनभूषणानां वातायनेष्वप्रशमो^४ बभूव ॥१८॥
 वातायनेभ्यस्तु विनिःसृतानि परस्परोपासितकुंडलानि ।

^१ कौर्क्षैरिव C.^२ आनः C.P.^३ विपुलं C.^४ अष्ट C.^५ Ex conj. प्रसमो C; प्रषमो P (?).

स्त्रीणां विरेजुर्मुखपंकजानि सक्तानि हर्म्येष्विव पंकजानि ॥१९॥
 ततो विमानैर्युवतीकलापैः^१ कौतूहलोद्घाटितवातयानैः ।
 श्रीमत्समन्ताच्चगरं बभासे वियद्विमानैरिव साप्सरोभिः ॥२०॥
 वातायनानामविशालभावादन्योन्यगंडार्पितकुंडलानि^२ ।
 मुखानि रेजुः प्रमदोत्तमानां बद्धाः कलापा इव पंकजानां ॥२१॥
 तस्मिन् कुमारं पथि वीक्षमाणाः^३ स्त्रियो बभुर्गामिव गंतुकामाः ।
 ऊर्ध्वोन्मुखाश्चैनमुदीक्षमाणा^४ नरा बभुर्दामिव गंतुकामाः ॥२२॥
 दृष्ट्वा च तं राजसुतं स्त्रियस्ता जाज्वल्यमानं वपुषा श्रिया च ।
 धन्यास्य भार्येति शनैरवोचञ्जुद्धैर्मनोभिः खलु^५ नान्यभावात् ॥२३॥
 अयं किल व्यायतपीनबाहू रूपेण साक्षादिव पुष्पकेतुः ।
 त्यक्त्वा श्रियं धर्ममुपेयतीति तस्मिन् हिता गौरवमेव चक्रुः ॥२४॥
 कीर्णं तथा राजपथं कुमारः पौरैर्विनीतैः शुचिधीरवेषैः ।
 तत्पूर्वमालाक्य जहर्ष किञ्चिन्मेने पुनर्भावमिवात्मनश्च ॥२५॥
 पुरं तु तत्स्वर्गमिव प्रहृष्टं शुद्धाधिवासाः समवेक्ष्य देवाः ।
 जीर्णं नरं निर्ममिरे प्रयातुं संचोदनार्थं क्षितिपात्मजस्य ॥२६॥
 ततः कुमारो जरयाभिभूतं दृष्ट्वा नरेभ्यः पृथगाकृतिं तं ।
 उवाच संयाहकमागतास्थंस्तत्रैव निष्कम्पनिविष्टदृष्टिः ॥२७॥
 क एष भोः^६ सूत नरोऽभ्युपेतः केशैः सितैर्यष्टिविषक्तहस्तः ।
 भूसंवृताक्षः शिथिलानतांगः किं विक्रियैषा प्रकृतिर्यदृच्छा ॥२८॥
 इत्येवमुक्तः स रथप्रणेता निवेदयामास नृपात्मजाय ।

^१ कलापैः C. ^२ गेदातिः P. ^३ कुंडलानां C. ^४ वीक्षमाणाः CP. ^५ मनो-
 निर्बलं CP. ^६ आगताः ख० P. ^७ भो CP. ^८ विशक्तं C. विसक्तं P.

संरक्ष्यमप्यर्थमदोषदर्शी तैरेव देवैः कृतबुद्धिमोहः ॥२९॥
 रूपस्य हर्त्री व्यसनं बलस्य शोकस्य योनिर्निधनं रतीनां ।
 नाशः स्मृतीनां रिपुरिन्द्रियाणामेषा जरा नाम ययैष भग्नः ॥३०॥
 पीतं ह्यनेनापि पयः शिशुत्वे कालेन भूयः परिमृष्टमुर्थ्या ।
 क्रमेण भूत्वा च युवा वपुष्मान् क्रमेण तेनैव जरामुपेतः ॥३१॥
 इत्येवमुक्ते चलितः स किञ्चिद्राजात्मजः सूतमिदं बभाषे ।
 किमेष दोषो भविता ममापीत्यस्मै ततः सारथिरभ्युवाच ॥३२॥
 आयुष्मतोऽप्येष वयःप्रकर्षान्निःसंशयं कालवशेन भावी ।
 एवं जरां रूपविनाशयित्रीं जानाति चैवेच्छति चैष लोकः ॥३३॥
 ततः स पूर्वाशयशुद्धबुद्धिर्विस्तीर्णकल्पाचितपुण्यकर्मा ।
 श्रुत्वा जरां संविविजे महात्मा महाशनेर्घोषमिवांतिके गौः ॥३४॥
^१निःश्वस्य दीर्घं स शिरः प्रकंथ तस्मिंश्च जीर्णे विनिवेश्य चक्षुः ।
 तां चैव दृष्ट्वा जनतां सहर्षा वाक्यं स संविग्रमिदं जगाद ॥३५॥
 एवं जरा हन्ति च निर्विशेषं स्मृतिं च रूपं च पराक्रमं च ।
 न चैव संवेगमुपैति लोकः प्रत्यक्षतोऽपीदृशमीक्षमाणः^२ ॥३६॥
 एवं गते सूत निवर्तयाश्चान् शीघ्रं गृहाण्येव भवान्प्रयातु ।
 उद्यानभूमौ हि कुतो रतिर्मे जराभवे चेतसि वर्तमाने ॥३७॥
 अथाज्ञया भर्तृसुतस्य तस्य निवर्तयामास रथं नियन्ता ।
 ततः कुमारो भवनं तदेव चिन्तावशः शून्यमिव प्रपेदे ॥३८॥
 यदा तु तच्चैव न शर्म लेभे जरा जरेति प्रपरीक्षमाणः^३ ।
 ततो नरेन्द्रानुमतः स भूयः क्रमेण तेनैव वहिर्जगाम ॥३९॥

^१ निश्चल C.^२ ईक्षमाणः C P.^३ प्रपरीक्षमाणः P C (०जः C).

अथापरं व्याधिपरीतदेहं त एव देवाः ससृजुर्मनुष्यं ।
 दृष्ट्वा च तं सारथिमावभाषे शौङ्गोदनिस्तप्ततदृष्टिरेव ॥४०॥
 स्थूलोदरः आसचलच्छरीरः सस्तांसंबाहुः कृशपांडुगात्रः ।
 अवेति वाचं करुणं ब्रुवाणः परं समाश्लिष्यं नरः क एषः ॥४१॥
 ततोऽब्रवीत्सारथिरस्य सौम्य धातुप्रकोपप्रभवः प्रवृद्धः ।
 रोगाभिधानः सुमहाननर्थः शक्रोऽपि येनैष कृतोऽस्वतंत्रः ॥४२॥
 इत्यूचिवान् राजसुतः स भूयस्तं सानुकंपो नरमीक्षमाणः^३ ।
 अस्यैव जातः पृथगेष दोषः सामान्यतो रोगभयं प्रजानां ॥४३॥
 ततो बभाषे स रथप्रणेता कुमार साधारण एष दोषः ।
 एवं हि रोगैः परिपीड्यमानो रुजातुरो^४ हर्षमुपैति लोकः ॥४४॥
 इति श्रुतार्थः स विषण्णचेताः प्रावेपतांबूर्मिगतः शशीव ।
 इदं च वाक्यं करुणायमानः प्रोवाच किञ्चिन्मृदुना स्वरेण ॥४५॥
 इदं च रोगथ्यसनं प्रजानां पश्यंश्च विश्रम्भमुपैति लोकः ।
 विस्तीर्णविज्ञानमहो नराणां हसन्ति ये रोगभयैरमुक्ताः ॥४६॥
 निवर्त्यतां सूत वहिःप्रयाणान्नरेन्द्रसद्यैव रथः प्रयातु ।
 श्रुत्वा च मे रोगभयं रतिभ्यः प्रत्याहतं संकुचतीव चेतः ॥४७॥
 ततो निवृत्तः स निवृत्तहर्षः प्रध्यानयुक्तः प्रविवेश सद्य ।
 'तं द्विस्तथा प्रेक्ष्य च संनिवृत्तं'^५ पुर्यागमं भूमिपतिश्चकार ॥४८॥

^१ अक्षांशं P; अक्षांशं C. ^२ समावृत्त C. ^३ ईक्षमाणः C; ईक्षमाणः P.

^४ So D P. रुजातुरो C. Should we read रुजातुरो or रुजांतरे? The Tibetan favours the latter. ^५ तद्विस्तथाः D; तद्विस्तारः C, but corrected and 'था written in the margin; तद्विस्तारं P. ^६ पुर्यां C P.

श्रुत्वा निमित्तं¹ तु निवर्तनस्य संत्यक्तमात्मानमनेन मेने ।
 मार्गस्य शौचाधिकृताय चैव चुक्रोश रुष्टोऽपि च नोयदंडः ॥४९॥
 भूयश्च तस्मै विदधे सुताय विशेषयुक्तं विषयप्रकारं ।
 चलेंद्रियत्वादपि नापि शक्तो² नास्मान्विजह्यादिति नाथमा-
 नः ॥५०॥

यदा च शब्दादिभिरिन्द्रियार्थैरंतःपुरे³ नैव सुतोऽस्य रेमे ।
 ततो वहिर्थादिशति स्म यात्रां रसान्तरं स्यादिति मन्यमानः⁴ ॥५१॥
 स्नेहाच्च भावं तनयस्य बुद्ध्वा संवेगदोषानविचिंत्य कांश्चित् ।
 योग्याः समाज्ञापयति स्म तच्च कलास्वभिज्ञा इति वारमुख्याः ॥५२॥
 ततो विशेषेण नरेन्द्रमार्गे स्वलंकृते चैव परीक्षिते च ।
 व्यत्यास्य सूतं च रथं च राजा प्रस्थापयामास वहिः कुमारं ॥५३॥
 ततस्तथा गच्छति राजपुत्रे तैरेव देवैर्विहितो गतासुः ।
 तं चैव मार्गे मृतमुख्यमानं सूतः कुमारश्च ददर्श नान्यः ॥५४॥
 अथाब्रवीद्राजसुतः स सूतं नरैश्चतुर्भिर्हीयते क एषः ।
 दीनैर्मनुष्यैरनुगम्यमानो यो भूषितोऽश्वास्यवरुद्यते⁵ च ॥५५॥
 ततः स शुद्धात्मभिरेव देवैः शुद्धाधिवासैरभिभूतचेताः ।
 अवाच्यमप्यर्थमिमं नियन्ता प्रथ्याजहारार्थविदीश्वराय ॥५६॥
 बुद्धीन्द्रियप्राणगुणैर्वियुक्तः सुप्तो विसंज्ञस्तृणकाष्ठभूतः⁶ ।
 संबध्य संरक्ष्य च यान्नवद्भिः प्रियाप्रियैस्त्यज्यत एष कोऽपि ॥५७॥

¹ निमित्तं P.² Query अपि नाम शक्तो ?³ तस्य सुतस्य P.⁴ Ex conj. मान्यमानः O ; नाचमानः P.⁵ Ex conj. भूषितोऽश्वास्यवरुद्यते O

भूषितश्चावरुद्यते P.

⁶ The बु is not clear in the MSS.⁷ संबध्य C.

इति प्रणेतुः स निश्म्य वाक्यं संचुक्षुभे किञ्चिदुवाच चैनं ।
 किं केवलस्यैव जनस्य धर्मः ¹ सर्वप्रजानामयमीदृशोऽन्तः ॥५८॥
 ततः प्रणेता वदति स्म तस्मै सर्वप्रजानामयमन्तर्कमा ।
 हीनस्य मध्यस्य महात्मनो वा सर्वस्य लोके नियतो विनाशः ॥५९॥
 ततः स धीरोऽपि नरेन्द्रसूनुः श्रुत्वैव मृत्युं विषसाद सद्यः ।
 'अंसेन संश्लिष्य च कूवरायं प्रोवाच निह्रादवता स्वरेण' ॥६०॥
 इयं च निष्ठा नियतं प्रजानां प्रमाद्यति त्यक्तभयश्च लोकः ।
 मनांसि शंके कठिनानि ^२ नृणां स्वस्थास्तथा ह्यध्वनि वर्तमा-
 नाः ॥६१॥

तस्माद्रथं सूत निवर्त्यतां नो विहारभूमौ ^३ न हि देशकालः ।
 जानन्विनाशं कथमार्त्तिकाले ^४ सचेतनः स्यादिह हि प्रमत्तः ॥६२॥
 इति ब्रुवाणेऽपि नराधिपात्मजे निवर्तयामास स नैव तं रथं ।
 विशेषयुक्तं तु नरेन्द्रशासनात्स पद्मखंडं वनमेव निर्ययौ ॥६३॥
 ततः शिवं कुसुमितबालपादपं परिभ्रमत्प्रमुदितमत्तकोकिलं ।
 विपानवत्सकमलचारुदीर्घकिं ददर्श तद्वनमिव नन्दनं वनं ॥६४॥
 वरांगनाङ्गणकलिलं नृपात्मजस्ततो बलाद्वनमभिनीयते स्म तत् ।
 वराप्सरोनृत्यमलकाधिपालयं नवव्रतो मुनिरिव विघ्नका-
 तरः ॥६५॥

इति श्रीबुद्धचरिते महाकाव्ये संवेगोत्पत्तिर्नाम तृतीयः सर्गः ॥३॥

¹ सर्वचक्षानां P.

² रदं for अयं C.

³ अंसेन C.P.

⁴ स्वरेण O.

⁵ कठिनानि C.P.

⁶ भूमिं C.

⁷ Ex conj.; the MSS. read अन्ति कावः The Tibetan has nām thag dus-su, 'at the time of oppression (as by misfortune).'

⁸ वराङ्गणा C.P.

⁹ नृत्यं C.P. Should we read नृतिं or नृतं?

BOOK IV.

ततस्तस्मात् पुरोद्यानात् कौतूहलचलेक्षणाः ।
 प्रत्युज्जग्मुर्नृपसुतं प्राप्तं वरमिव ^१स्त्रियः ॥ १ ॥
 अभिगम्य च तास्तस्मै विस्मयोत्फुल्ललोचनाः ।
 चक्रिरे समुदाचारं पद्मकोशनिभैः करैः ॥ २ ॥
 तस्थुश्च परिवार्येनं मन्मथाक्षिप्तचेतसः ।
 निश्चलैः प्रीतिविक्रचैः पिवंत्य इव लोचनैः ॥ ३ ॥
 तं हि ता मेनिरे नार्यः कामो वियहवानिति ।
 शोभितं लक्ष्णैर्दीप्तिः सहजैर्भूषणैरिव ॥ ४ ॥
 सौम्यत्वाच्चैव धैर्याच्च काश्चिदेनं प्रजज्ञिरे ।
 अवतीर्णो महीं साक्षात् सुधांशुश्चंद्रमा इव ^२ ॥ ५ ॥
 तस्य ता वपुषाक्षिप्ता नियहीतुं ^३ जजृभिरे ।
 अन्योन्यं दृष्टिभिर्गत्वा शनैश्च विनिशश्चसुः ॥ ६ ॥
 एवं ता दृष्टिमात्रेण नार्यो ददृशुरेव तं ।
 न व्याजहुर्न जहसुः प्रभावेणास्य यंचिताः ॥ ७ ॥
 तास्तथा तु निरांभा ^४ दृष्ट्वा प्रणयविक्रवाः ।
 पुरोहितसुतो धीमानुदायी वाक्यमब्रवीत् ॥ ८ ॥
 सर्वाः सर्वकलाज्ञाः स्थ भावग्रहणपंडिताः ।

^१ चियः P.

^२ सुधांशुरिव चंद्रमाः P.

^३ निगृहीतुं CP.

^४ अभा CP.

^५ निरांभा P.

रूपचातुर्यसंपन्नाः स्वगुणैर्मुख्यतां गताः ॥९॥
 शोभयत गुणैरेभिरपि तानुत्तरान् कुरुन् ।
 कुवेरस्यापि च क्रीडं प्रागेव वसुधामिमां ॥१०॥
 शक्ताश्चालयितुं यूयं वीतरागानृषीनपि ।
 अप्सरोभिश्च कलितान् ग्रहीतुं^१ विबुधानपि ॥११॥
 भावज्ञानेन हावेन चातुर्यादूपसंपदा ।
 स्त्रीणामेव च शक्ताः स्थ संरागे किं पुनर्नृणां ॥१२॥
 तासामेवंविधानां वो^२ नियुक्तानां स्वगोचरे ।
 इयमेवंविधा चेष्टा न तुष्टोऽस्म्यार्जवेन वः ॥१३॥
 इदं नववधूनां वो ह्रीनिकुंचितचक्षुषां ।
 सदृशं चेष्टितं हि स्यादपि^३ वा गोपयोषितां ॥१४॥
 यद्यपि स्यादयं वीरः श्रीप्रभावान्महानिति ।
 स्त्रीणामपि महत्तेज इति कार्योऽत्र निश्चयः ॥१५॥
 पुरा हि काशिमुंदर्या वेशवध्वा महानृषिः ।
 ताडितोऽभूत्^४ पदन्यासादुर्ध्वो दैवतैरपि ॥१६॥
 मंथालगौतमो^५ भिक्षुर्जघया बालमुख्यया ।
 पिप्रीषुश्च तदर्थार्थे^६ व्यसून् निरहरत् पुरा ॥१७॥
 गौतमं दीर्घतपसं महर्षिं दीर्घजीविनं ।
 योषित् संतोषयामास वर्णस्थानावरा सती ॥१८॥
 ऋष्यशृंगं मुनिसुतं तथैव स्त्रीष्वपंडितं ।

^१ गृहीतुं O P.^२ Ex conj. वियुक्तानां O P.^३ Ex conj. रावोपि O P.

The Tibetan has 'wives of cowherds.'

^४ पदाभ्यासादुर्ध्वो O.^५ गौतमो O.^६ Should we read तदर्थाय?

उपायैर्विविधैः शांता जयाह च जहार च ॥१९॥
 विश्वामित्रो महर्षिश्च विगाढोऽपि महत्तपाः ।
 दशवर्षाण्यरण्यस्थो घृताच्याप्सरसा हृतः ॥२०॥
 एवमादीनृषींस्तांस्ताननयन् विक्रियां^१ स्त्रियः ।
 ललितं पूर्ववयसं किं पुनर्नृपतेः सुतम् ॥२१॥
 तदेवं सति विश्रब्धं प्रयतध्वं तथा यथा ।
 इयं नृपस्य वंशश्रीरितो न स्यात्पराङ्मुखी ॥२२॥
 या हि काश्चिद्युवतयो हरन्ति सदृशं जनं ।
 निकृष्टोत्कृष्टयोर्भावं या^२ गृह्णन्ति तु ताः स्त्रियः ॥२३॥
 इत्युदायिवचः श्रुत्वा ता विद्धा इव योषितः ।
 समारूढुरात्मानं कुमारग्रहणं प्रति ॥२४॥
 ता भूभिः प्रेक्षितैर्भावैर्हसितैर्ललितैर्गतैः ।
 चक्रुराक्षेपिकाश्चेष्टा भीतभीता इवांगनाः ॥२५॥
 राज्ञस्तु विनियोगेन कुमारस्य च मार्दवात् ।
 'जहुः क्षिप्रमविश्रब्धं मदेन मदनेन च ॥२६॥
 अथ नारीजनवृतः कुमारो व्यचरद्वनं ।
 'वासितायूथसहितः करीव हिमवद्वनं ॥२७॥
 स तस्मिन् कानने रम्ये जज्वाल स्त्रीपुरःसरः ।
 आक्रीड इव बभ्राजे^३ विवस्वानप्सरोवृतः ॥२८॥
 मदेनावर्जिता नाम तं काश्चित्तत्र योषितः ।

^१ ण्यो P. ^२ Ex conj. विक्रियां C; विक्रयां P. ^३ गृह्णन्ति C. ^४ हावि० C.

^५ अङ्गुर्विभ्रं C P. ^६ Ex conj. वासित C; वासितं P. ^७ विभाषे C.

कठिनैः पस्पृशुः पीनैः संघट्टैर्वल्गुभिः स्तनैः ॥२९॥

¹ स्रस्तांसकोमलालंबमृदुबाहुलताबला ।

अनृतं स्तलितं काचिकृत्वेन सस्वजे बलात् ॥३०॥

काचित् ताम्राधरोष्ठेन मुखेनासवगंधिना ।

विनिश्चास कर्णेऽस्य रहस्यं श्रूयतामिति ॥३१॥

काचिदाज्ञापयंतीव प्रोवाचार्द्रानुलेपना ।

इह भक्तिं कुरुष्वेति ²हस्तं संक्षिप्य लिप्सया ॥३२॥

मुहुर्मुहुर्मदव्याजस्रस्तनीलांशुकापरा ।

आलक्ष्यरसना रेजे स्फुरद्विद्युदिव क्षपा ॥३३॥

काश्चित्कनककांचीभिर्मुखराभिरितस्ततः ।

³ 'बभ्रमुर्दर्शयंत्योऽस्य श्रोणीस्तन्वशुकावृताः ॥३४॥

चूतशाखां कुसुमितां प्रगृह्णान्या ललंबिरे ।

सुवर्णकलशप्रख्यान् दर्शयंत्यः पयोधरान् ॥३५॥

काचित्पद्मवनादेत्य सपद्मा पद्मलोचना ।

पद्मवक्त्रस्य पार्श्वेऽस्य पद्मश्रीरिव तस्युषी ॥३६॥

मधुरं गीतमन्वर्थं काचित्साभिनयं जगौ ।

तं स्वस्थं चोदयंतीव वंचितोऽसीत्यवेक्षितैः ॥३७॥

शुभेन वदनेनान्या भूकार्मुकविकर्षिणा ।

प्रावृत्यानुचकारास्य चेष्टितं वीरलीलया ॥३८॥

पीनवल्गुस्तनी काचिद्वाताघूर्णितकुंडला ।

¹ अस्तांश° CP.

² रंम° P (l).

³ हस्त CP.

⁴ वधामु° P.

⁵ Ex conj. वासाघूर्णित° C; वासाघूर्णित° P.

उच्चैरवजहासैनं समाप्नोतु भवानिति¹ ॥३९॥
 अपयानं तथैवान्या बबन्धुर्माल्यदामभिः ।
 काश्चित्साक्षेपमधुरैर्जगृहुर्वचनांकुशैः ॥४०॥
 प्रतियोगार्थिनी काचिद्गृहीत्वा चूतवल्लरीं ।
 इदं पुष्पं तु कस्येति पप्रच्छ मद्विक्रवा ॥४१॥
 काचित्पुरुषवत्कृत्वा गतिं संस्थानमेव च ।
 उवाचैनं जितः² स्त्रीभिर्जय भोः पृथिवीमिमां ॥४२॥
 अथ लीलेक्षणा काचिज्जिघ्रंती नीलमुत्पलं ।
 किञ्चिन्मदकलैर्वाक्यैर्नृपात्मजमभाषत ॥४३॥
 पश्य भर्तृश्रितं चूतं कुसुमैर्मधुगन्धिभिः³ ।
 हेमपंजररुद्धो वा⁴ कोकिलो यच्च कूजति ॥४४॥
 अशोको दृश्यतामेष कामिशोकविवर्धनः ।
 रुवंति भ्रमरा यच्च दह्यमाना इवाग्निना ॥४५॥
 चूतयष्ट्या समास्त्रिष्टो दृश्यतां तिलकदुमः ।
 शुक्लवासा इव नरः स्त्रिया पीतांगरागया ॥४६॥
 फुल्लं कुरुवकं पश्य⁵ निर्मुक्तालक्तकप्रभं ।
 यो नखप्रभया स्त्रीणां⁶ निर्भर्त्सित इवानतः ॥४७॥
 बालाशोकश्च निचितो दृश्यतामेष पल्लवैः ।
 योऽस्माकं हस्तशोभाभिर्लज्जमान इव स्थितः ॥४८॥

¹ C adds on the margin here a corrupt version of the nāndī in the Nāgānanda (dhyānavyāgam). ² जिता C. ³ मदगन्धिभिः P. ⁴ Sic C P.

⁵ Ex conj. निर्मुक्ता⁰ C P. ⁶ निधन्तितः P.

दीर्घिकां प्रावृतां पश्य तीरजैः सिंदुवारकैः¹ ।
 पांडरांशुकसंवीतां शयानां प्रमदामिव ॥४९॥
 दृश्यतां स्त्रीषु माहात्म्यं चक्रवाको ह्यसौ जले ।
 पृष्ठतः प्रेथवद्भार्यामनुवृत्यानुगच्छति ॥५०॥
 मत्तस्य परपुष्टस्य रुवतः श्रूयतां ध्वनिः ।
 अपरः कोकिलोऽनुक्तः प्रतिश्रुत्येव कूजति² ॥५१॥
 अपि नाम विहंगानां वसंतेनाहितो मदः ।
 न तु चिंतयतश्चित्तं जनस्य प्राज्ञमानिनः ॥५२॥
 इत्येवं ता युवतयो मन्मथोद्दामचेतसः ।
 कुमारं विविधैस्तैस्तैरुपचक्रमिरे नयैः ॥५३॥
 एवमाक्षिप्यमाणोऽपि स तु धैर्यावृतेन्द्रियः ।
 मर्तव्यमिति सोद्वेगो न जहर्ष न सिस्मिये⁴ ॥५४॥
 तासां तत्त्वेन वस्थानं दृष्ट्वा स पुरुषोत्तमः ।
 'ससंविघ्नेन धीरेण चिंतयामास चेतसा ॥५५॥
 किं विना नावगच्छति चपलं यौवनं स्त्रियः ।
 यतो रूपेण⁶ संपन्नं जरेयं नाशयिष्यति ॥५६॥
 नूनमेता न पश्यन्ति कस्यचिद्रोगसंभवम् ।
 तथा दृष्ट्वा भयं त्यक्त्वा जगति व्याधिधर्मिणि ॥५७॥
 अनभिज्ञाश्च सुव्यक्तं मृत्योः सर्वापहारिणः ।
 तथा स्वस्था निरुद्वेगाः क्रीडन्ति च हसन्ति च ॥५८॥

¹ Ex conj. सिंदुवारकैः C P. ² Ex conj. प्रतिश्रुत्येव कूजितः C P. ³ °मानो
 C P. ⁴ Sic C P. ⁵ असंविघ्न ? ⁶ °न C.

जरां मृत्युं च व्याधिं च को हि जानन् सचेतनः ।
 स्वस्थस्तिष्ठन् निषीदेद्वा ¹सुपेद्वा किं पुनर्हसेत् ॥५९॥
 यस्तु दृष्ट्वा परं जीर्णं व्याधितं मृतमेव च ।
 स्वस्थो भवति नोद्विग्नो यथाचेतास्तथैव सः ॥६०॥
 वियुज्यमानेऽपि तरौ पुष्पैरपि फलैरपि ।
 पतति च्छिद्यमाने वा ²तरून्यो न शेचते ॥६१॥
 इति ध्यानपरं दृष्ट्वा विषयेभ्यो गतस्पृहं ।
 उदायी नीतिशास्त्रज्ञस्तमुवाच सुहृत्तया ॥६२॥
 अहं नृपतिना दत्तः सखा तुभ्यं क्षमः किल ।
 यस्मात्त्वयि विवक्षा मे तया प्रणयवत्तया ॥६३॥
 अहितात् ³प्रतिषेधश्च हिते चानुप्रवर्तनं ।
 व्यसने चापरित्यागस्त्रिविधं मित्रलक्षणं ॥६४॥
 सोऽहं मैत्रीं प्रतिज्ञाय पुरुषार्थात्पराङ्मुखं ।
 यदि त्वां समुपेक्षेयं ⁴न भवेन्मित्रता मयि ॥६५॥
 तद्ब्रवीमि सुहृद्भूत्वा तरुणस्य वपुष्मतः ।
 इदं न प्रतिरूपं ते स्त्रीष्वदाक्षिण्यमीदृशं ॥६६॥
 अनृतेनापि नारीणां युक्तं समनुवर्तनं ।
 तद्बीडापरिहारार्थमात्मरत्यर्थमेव च ॥६७॥
 संनतिश्चानुवृत्तिश्च स्त्रीणां हृदयबंधनं ।
 ज्ञेहस्य हि गुणा योनिर्मानकामाश्च योषितः ॥६८॥

¹ Sic C P.² ऽपि P.³ प्रतिषेध° P.⁴ उपेक्षेयं C.

तदर्हसि विशालाक्ष हृदयेऽपि पराङ्मुखे ।
 रूपस्यास्यानुरूपेण दाक्षिण्येनानुवर्तितुं ॥६९॥
 दाक्षिण्यमौषधं स्त्रीणां दाक्षिण्यं भूषणं परं ।
 दाक्षिण्यरहितं रूपं निष्पुष्पमिव काननं ॥७०॥
 किं वा दाक्षिण्यमात्रेण भावेनास्तु परियहः ।
 विषयान् दुर्लभाह्वं न ह्यवज्ञातुमर्हसि ॥७१॥
 कामं परमिति^१ ज्ञात्वा देवोऽपि हि पुरंदरः ।
 गौतमस्य मुनेः पत्नीमहल्यां चकमे पुरा ॥७२॥
 अगस्त्यः प्रार्थयामास सोमभार्यां च रोहिणीं ।
 तस्मात् तत्सदृशं लेभे लोपामुद्रामिति श्रुतिः ॥७३॥
 'औतथ्यस्य च भार्यायां ममतायां'^३ महातपाः ।
 मारुत्यां जनयामास भरद्वाजं बृहस्पतिः ॥७४॥
 बृहस्पतेर्महिष्यां च जुह्वत्यां जुह्वतां वरः ।
 बुधं विबुधधर्माणं जनयामास चंद्रमाः ॥७५॥
 कालीं चैव पुरा कन्यां जलप्रभवसंभवां ।
 जगाम यमुनातीरे जातरागः पराशरः ॥७६॥
 मातंग्यामक्षमालायां गर्हितायां रिरंसया ।
 कपिंजलादं तनयं वशिष्ठोऽजनयन्मुनिः ॥७७॥
 ययातिश्चैव राजर्षिर्वयस्यपि^४ विनिर्गते ।
 विश्वाच्याप्सरसा सार्धं रेमे चैवरथे वने ॥७८॥

^१ नितं C.^२ औतथ्यस्य C P.^३ Ex conj. समतायां C P.^४ Ex conj.

स्त्रीसंसर्गं विनाशातं पांडुर्ज्ञात्वापि कौरवः ।
 माद्रीरूपगुणाक्षिप्तः सिषेवे कामजं सुखं ॥७९॥
 करालजनकश्चैव हत्वा ब्राह्मणकन्यकां ।
¹अवाप ²भ्रंशमप्येव न तु त्यजेच्च ³ममथं ॥८०॥
 एवमाद्या महात्मानो विषयान् गर्हितानपि ।
 रतिहेतोर्बुभुजिरे प्रागेव गुणसंहितान् ॥८१॥
 त्वं पुनर्न्यायतः प्राप्तान् बलवान् रूपवान् युवा ।
 विषयानवजानासि यत्र सक्तमिदं जगत् ॥८२॥
 इति श्रुत्वा वचस्तस्य श्रद्धणमागमसंहितं ।
 मेघस्तनितनिर्घोषः कुमारः प्रत्यभाषत ॥८३॥
 उपपन्नमिदं वाक्यं सौहार्दव्यञ्जकं त्वयि ।
 अत्र च त्वानुनेष्यामि यत्र मा दुष्टु मन्यसे ॥८४॥
 नावजानामि विषयाञ्जाने लोकं तदात्मकं ।
 अनित्यं तु जगन्मत्वा नात्र मे रमते मनः ॥८५॥
 जरा व्याधिश्च मृत्युश्च यदि न स्यादिदं त्रयं ।
 ममापि हि मनोज्ञेषु विषयेषु रतिर्भवेत् ॥८६॥
 नित्यं यद्यपि हि स्त्रीणामेतदेव वपुर्भवेत् ।
 ससंविक्तस्य कामेषु तथापि न रतिः क्षमा ॥८७॥
 यदा तु जरया पीतं रूपमासां भविष्यति ।
 आत्मनोऽप्यनभिप्रेतं मोहात्तत्र रतिर्भवेत् ॥८८॥
 मृत्युव्याधिजराधर्मो ⁴मृत्युव्याधिजरात्मभिः ।

¹ अवाप P. ² भ्रंशमप्येव C. ³ Sic P. न तु त्यजेत् C. Query न तु तत्याज? ⁴ र्मा?

रममाणोऽप्यसंविद्यः समानो मृगपक्षिभिः ॥८९॥
 यदप्यात्थ महात्मानस्तेऽपि कामात्मका इति ।
 संवेगोऽत्र न कर्तव्यो यदा तेषामपि क्षयः ॥९०॥
 माहात्म्यं न च तन्मध्ये यत्र सामान्यतः क्षयः ।
 विषयेषु ^१प्रसक्तिर्वा युक्तिर्वा नात्मवत्तया ॥९१॥
 यद्यप्यात्मानृतेनापि स्त्रीजने वर्त्यतामिति ।
 अनृतं नावगच्छामि दाक्षिण्येनापि किञ्चन ॥९२॥
 न चानुवर्तनं तन्मे रुचितं यत्र नार्जवं ।
 सर्वभावेन संपर्को यदि नास्ति धिगस्तु तत् ॥९३॥
^२अनृते श्रद्धानस्य ^३सक्तस्यादोषदर्शिनः ।
 किं हि वंचयितव्यं स्याज्जातरागस्य चेतसः ॥९४॥
^४वंचयन्ति च यद्येव जातरागाः परस्परं ।
 ननु नैव क्षमं द्रष्टुं नराः स्त्रीणां नृणां स्त्रियः ॥९५॥
 तदेवं सति दःखार्त्ते जरामरणभोगिनं ।
 न मां ^५कामेष्वनार्येषु प्रतारयितुमर्हसि ॥९६॥
 अहोऽतिधीरं बलवच्च ते मनश्चलेषु कामेषु च सारदर्शिनः ।
 भयेऽपि तीव्रे विषयेषु सज्जसे ^६निरीक्षमाणो मरणाध्वनिप्रज्ञाः ॥९७॥
 अहं पुनर्भीरुरतीवविक्लवो जराविषद्याधिभयं विचिंतयन् ।
^७लभे न शान्तिं न धृतिं कुतो रतिं निशामयन् दीप्नमिवाग्निना
 जगत् ॥९८॥

^१ प्रसक्तिर्वा C.P.^२ अनृते: G.P.^३ Ex conj. श० C.P.^४ Ex conj.

वंचयति C.P.

^५ कामेषु नार्येषु C.^६ निरीक्ष० C.P.^७ क्षमे C.P.

असंशयं मृत्युरिति प्रजानतो नरस्य रागो हृदि यस्य जायते ।
 अयोमयीं तस्य परैर्मिचेतनां महाभये रक्षति यो न रोदिति ॥९९॥
 अथो कुमारश्च विनिश्चयात्मिकां चकार कामाश्रयघातिनीं कथां ।
 जनस्य चक्षुर्गमनीयमंडलो महीधरं चास्तमियाय भास्करः ॥१००॥
 ततो वृथाधारितभूषणस्रजः कलागुणैश्च प्रणयैश्च निष्फलैः ।
^१स्व एव भावे विनिगुह्य मन्मथं पुरं ययुर्भयमनोरथाः स्त्रियः ॥१०१॥
 ततः पुरोद्यानगतां जनश्रियं^२ निरीक्ष्य सायं प्रतिसंहतां पुनः ।
 अनित्यतां सर्वगतां विचिंतयन् विवेश धिष्यं क्षितिपाल-
 कात्मजः ॥१०२॥

ततः श्रुत्वा राजा विषयविमुखं तस्य तु मनो न शिश्ये तां राशिं
^३हृदयगतशल्यो गज इव ।
 अथ आंतो मंचे बहुविविधमार्गे ससचिवो न सोऽन्यत्कामेभ्यो
 नियमनमपश्यत्सुतमतेः ॥१०३॥

इति श्रीबुद्धचरिते महाकाव्ये स्त्रीविघातनो नाम
 चतुर्थः सर्गः ॥४॥

^१ Ex conj. from the Tibetan. स एव C P. [The Tibetan reads rañgi sems-la yid dkrūg dod-pa-rnans smad-nas, 'in their own mind heart-troubled blaming the desires,' or 'blaming the heart-troubling desires.' It seems to have read *sva eva bhāve vinigarkhya manmatham*. H. W.] ^२ Ex conj. स्त्रियं C P. ^३ Ex conj. C P omit *गत*.

BOOK V.

स तथा विषयैर्विलोभ्यमानः परमोहैरपि शाक्यराजसूनुः ।
 न जगाम रतिं न शर्म लेभे हृदये सिंह इवातिदिग्धविद्धः ॥१॥
 अथ मंचिसुतैः क्षमैः कदाचित्सखिभिश्चित्रकथैः कृतानुयाचः ।
 वनभूमिदिदृक्षया ^१ शमेषुर्नरेवानुमतो वहिः प्रतस्थे ॥२॥
 नवरुक्मखलीनकिंकिणीकं प्रचलच्चामरचारुहेमभांडं ।
 अभिरुह्य स कंठकं ^२ सदश्वं प्रययौ केतुमिव दुमान्जकेतुः ॥३॥
 स ^३ निकृष्टतरां वनांतभूमिं वनलोभाच्च ययौ महीगुणेच्छुः ^४ ।
 सलिलोर्मिविकारसीरमार्गां वसुधां चैव ददर्श कृथमाणां ॥४॥
 हलभिन्नविकीर्णशंस्पदर्भा हतसूक्ष्मक्रिमिकांडजंतुकीर्णा ^५ ।
 समवेक्ष्य रसां तथाविधां तां स्वजनस्येव बधे भृशं शुशोच ॥५॥
 कृषतः पुरुषांश्च वीक्षमाणः ^६ पवनार्काशुरजोविभिन्नवर्णान् ।
 वहनक्रमविक्रवांश्च धुर्यान् परमार्यः परमां कृपां चकार ॥६॥
^७ अवतीर्य ततस्तुरंगपृष्ठाच्छनकैर्गा व्यचरत् ^८ शुचा परीतः ।
 जगतोजननथयंविचिन्वन् ^९ कृपणं खल्विदमित्युवाच चार्त्तः ॥७॥
 मनसा च विविक्ततामभीप्सुः सुहृदस्ताननुयायिनो निवार्य ।

^१ शमेषुः P. ^२ कंठकं C. ^३ विकृष्टं C. ^४ Ex conj. ^५ गुणाच्छः C P.

^६ शब्दं P. ^७ Ex conj. ^८ कच्छवन् D P; (कच्छ C.) ^९ वीक्षं C P.

^{१०} Ex conj. ^{११} अवतार्य C P. ^{१२} So Tibetan. ^{१३} शुधा C; मुधा P. ^{१४} Ex conj.

^{१५} चिन्तितवन् C P.

¹ अभितारलचारुपर्णवत्या ² विजने मूलमुपेयिवान् स जंघाः ॥८॥
 निषसाद च पञ्चखोरवत्यां ³ भुवि ⁴ वैदूर्यनिकाशशाङ्गलायां ।
 जगतः प्रभवथ्ययौ विचिंत्य ⁵ मनसश्च स्थितिमार्गमाललंबे ॥९॥
 समवाप्तमनःस्थितिश्च ⁶ सद्यो विषयेच्छादिभिराधिभिश्च मुक्तः ।
 सवितर्कविचारमाप शान्तं प्रथमं ध्यानमनाश्रवप्रकारम् ॥१०॥
 अधिगम्य ततो विवेकजं तु ⁷ परमप्रीतिसुखं समाधिं ।
 इममेव ततः परं प्रदध्यौ मनसा लोकातिं निशम्य सम्यक् ॥११॥
 कृपणं वत यज्जनः स्वयं सन्नरसो व्याधिजराविनाशधर्मः ।
 जरयार्दितमातुरं मृतं वा परमज्ञो विजुगुप्सते मदांधः ॥१२॥
 इह चेदहमीदृशः स्वयं सन् विजुगुप्सेय परं तथास्वभावं ।
 न भवेत्सदृशं हि तत्क्षमं वा परमं धर्ममिमं विजानतो मे ॥१३॥
 इति तस्य विपश्यतो यथावज्जगतो व्याधिजराविपत्तिदोषान् ।
 बलयौवनजीवितप्रवृत्तौ विरगामात्मगतो भदः क्षणेन ॥१४॥
 न जहर्ष न चापि चानुतेपे विचिकित्सां न ययौ न तंद्रिनिद्रे ।
 न च कामगुणेषु संरंजे न च दिद्वेष ⁸ परं न चावमेने ॥१५॥
 इति बुद्धिरियं च नीरजस्का ववृधे तस्य महात्मनो विशुद्धा ।
 पुरुषैरपरैरदृश्यमानः पुरुषश्चोपससर्प भिक्षुवेशः ॥१६॥
 नरदेवसुतस्तमभ्यपृच्छद्वद कोऽसीति शशंस सोऽथ तस्मै ।

¹ Ex conj. अभितारल C P. ² Ex conj. विजमूलं C P. ³ Sic C P (the MSS. seem to have *yaṭra*). Should we read पञ्चखोरवत्यां? The Tibetan would imply सोऽत्र शौचवत्या. ⁴ वैदूर्य C. ⁵ विचिन्तय C sec. m. ⁶ Ex conj. मनाः-स्थितिश्च C P. ⁷ This line lacks two syllables. C originally read परमप्रीतिसुख-स्तमाधिं. ⁸ Ex conj. न वि दिद्वेष C; न च दिद्वेष P.

'स च पुंगवज्जन्ममृत्युभीतः श्रमणः प्रव्रजितोऽस्मि मोक्षहेतोः ॥१७॥
 जगति क्षयधर्मके मुमुक्षुर्मृगयेऽहं शिवमक्षयं पदं तत् ।
 अजनोऽन्यजनैरतुल्यबुद्धिर्विषयेभ्यो विनिवृत्तरागदोषः ॥१८॥
 निवसन् क्वचिदेव वृक्षमूले विजने वायतने गिरौ वने वा ।
 विचराम्यपरिग्रहो निराशः परमार्थाय यथोपपन्नभिक्षुः ॥१९॥
 इति पश्यत एव राजसूनोरिदमुक्त्वा स नभः समुत्पपात ।
 स हि तद्वपुरन्यबुद्धिदर्शी स्मृतये तस्य समेयिवान् दिवौकाः ॥२०॥
 गगणं खगवद्गते च तस्मिन् नृवरः संजहृषे विसिस्मिये च ।
 उपलभ्य ततश्च धर्मसंज्ञांमभिनिर्वाणविधौ मतिं चकार ॥२१॥
 तत इन्द्रसमो जितेन्द्रियश्च प्रविविक्षुः परमाश्चमारुरोह ।
 परिवर्त्य जनं त्ववेक्षमाणस्तत एवाभिमतं वनं न भेजे ॥२२॥
 स जरामरणक्षयं चिकीर्षुर्वनवासाय मतिं स्मृतौ निधाय ।
 प्रविवेश पुनः पुरं न कामाद्वनभूमेरिव मंडलं द्विपेन्द्रः ॥२३॥
 सुखिता वत निर्वृता च सा स्त्री पतिरीदृक्त्वमिवायताक्ष^१ यस्याः ।
 इति तं समुदीक्ष्य राजकन्या प्रविशंतं पथि^२ सांजलिर्जगाद ॥२४॥
 अथ घोषमिमं महाभ्रघोषः परिशुश्राव शमं परं च लेभे ।
 श्रुतवांश्च हि निर्वृतेति शब्दं परिनिर्वाणविधौ मतिं चकार ॥२५॥
 अथ कांचनशैलशृंगवर्ष्मा गजमेघर्षभवाहुनिस्वनाक्षः^३ ।
 'क्षयमक्षयधर्मजातरागः शशिसिंहाननविक्रमः प्रपेदे ॥२६॥

^१ Query नरपुंगव?

^२ Ex conj. °क्षम् C P.

^३ अवेक्ष्य° C P.

^४ Ex conj.

°त्वमिहा° C; °तमिहा° P.

^५ सांजलि° P; सांजलि° C.

^६ Ex conj.

°निश्चराक्षः C; °निश्चराक्षः P.

^७ गृहं in C P in margin.

मृगराजगतिस्ततोऽभ्यगच्छन्नृपतिं मंचिगणैरुपास्यमानं ।
 'समितौ मरुतामिव ज्वलंतं मघवंतं त्रिदिवे सनत्कुमारः ॥२७॥
 प्रणिपत्य च सांजलिर्बभाषे दिशं मद्यं नरदेव साध्वनुज्ञां ।
 परिविव्रजिषामि^३ मोक्षहेतोर्नियतो ह्यस्य जनस्य विप्रयोगः ॥२८॥
 इति तस्य वचो निशम्य राजा करिणोवाभिहतो दुमश्चचाल ।
 कमलप्रतिभेऽजलौ गृहीत्वा वचनं चेदमुवाच वाष्पकंठः ॥२९॥
 प्रतिसंहर तात बुद्धिमेतां न हि कालस्तव धर्मसंश्रयस्य ।
 वयसि प्रथमे मतौ चलायां बहुदोषां हि वदन्ति धर्मचर्या ॥३०॥
 विषयेषु कुतूहलेन्द्रियस्य व्रतखेदेष्वसमर्थनिश्चयस्य ।
 तरुणस्य मनश्चलत्परायादनभिज्ञस्य विशेषतोऽविवेकं ॥३१॥
 मम तु प्रियधर्मं धर्मकालस्त्वयि लक्ष्मीमवसृज्य लक्ष्यभूते ।
 स्थिरविक्रम विक्रमेण धर्मस्तव हित्वा तु गुरुं भवेदधर्मः ॥३२॥
 तदिमं व्यवसायमुत्सृज्य त्वं भव तावन्निरतो गृहस्थधर्मे ।
 पुरुषस्य वयःसुखानि भुक्त्वा रमणीयो हि तपोवनप्रवेशः ॥३३॥
 इति वाक्यमिदं निशम्य राज्ञः कलविंकस्त्वर उत्तरं बभाषे ।
 यदि मे प्रतिभृष्टतुर्षु राजन् भवसि त्वं न तपोवनं श्रयिष्ये ॥३४॥
 न भवेन्मरणाय जीवितं मे विहरेत्स्वास्थ्यमिदं च मे न रोगः^४ ।
 न च यौवनमाक्षिपेज्जरा मे न च 'संपत्तिमपाहरेद्विपत्तिः ॥३५॥
 इति दुर्लभमर्थमूचिवांसं तनयं वाक्यमुवाच शाक्यराजः ।
 त्यज बुद्धिमिमां गतिप्रवृत्तामवहास्योऽतिमनोरथकमश्च ॥३६॥

^१ Ex conj. नृपतिर्मंचि° C P.^२ Ex conj. शमितौ C P. (श corrected in C.)^३ व्रजिष्यामि C P.^४ Ex conj. रागः C P.^५ संपत्तिं समाहरेत् C.

अथ मेरुगुरुर्गुरुं बभाषे यदि नास्ति क्रम एष नास्ति वार्यः ।
 शरणाज्ज्वलनेन दह्यमानान्न हि निश्चिक्रमिषु^१ क्षमं यहीतुं^२ ॥३७॥
 जगतश्च यथा ध्रुवो वियोगो न तु धर्माय वरं त्वयं वियोगः ।
 अवशं ननु विप्रयोजयेन्मामकृतस्वार्थमतृप्तमेव मृत्युः ॥३८॥
 इति भूमिपतिर्निश्चय्य तस्य व्यवसायं तनयस्य निर्मुमुक्षोः ।
 अभिधाय न यास्यतीति भूयो विदधे रक्षणमुत्तमांश्च कामान् ॥३९॥
 सचिवैस्तु निदर्शितो यथावद्बहुमानात् प्रणयाच्च शास्त्रपूर्वं ।
 गुरुणा च निवारितोऽश्रुपातैः प्रविवेशवसथं ततः स शोचन् ॥४०॥
 चलकुण्डलचुंबिताननाभिर्घननिश्चासविकंपितस्तनीभिः ।
 वनिताभिरधीरलोचनाभिर्मृगशावाभिरिवाभ्युदीक्ष्यमाणः ॥४१॥
 स हि कांचनपर्वतावदातो हृदयोन्मादकरो वरांगनानां ।
 श्रवणांगविलोचनात्मभावान् वचनंस्पर्शवपुर्गुणैर्जहार ॥४२॥
 विगते दिवसे ततो विमानं वपुषा सूर्य इव प्रदीप्यमानः ।
 तिमिरं विजिघांसुरात्मभासा रविरुद्यन्निव मेरुमारुरोह ॥४३॥
 कनकोज्ज्वलदीपदीपवृक्षं वरकालागुरुधूपपूर्णगर्भं ।
 अधिरुह्य स वज्रभक्तिचिबं प्रवरं कांचनमासनं 'सिषेवे ॥४४॥
 तत उत्तममुत्तमाश्च नार्यो निशि तूर्यैरुपतस्थुरिद्रकल्पं ।
 हिमवच्छिरसीव^५ चंद्रगौरे द्रविणेन्द्रात्मजमप्सरोगणौघाः ॥४५॥
 परमैरपि दिव्यतूर्यकल्पैः स तु तैर्नैव रतिं ययौ न हर्ष^६ ।

^१ निश्चिक्रमितुं C (C sec. m. °षु); निश्चमितुं r.

^२ गृहीतुं CP.

^३ वचनं

CP.

^४ शि° P.

^५ Ex conj.

हिमवन्निरिसीरि (°सीर C) चंद्रगौरे CP.

^६ रतिर्ययौ न हर्षः C.

परमायसुखाय तस्य साधोरभिनिश्चिक्रमिषा यतो न रेमे ॥४६॥
 अथ तत्र सुरैस्तपोवरिष्ठैरकनिष्ठैर्यवसायम्स्य बुद्धा ।
 युगपत्प्रमदाजनस्य निद्रा विहितासीद्विकृताश्च गात्रचेष्टाः ॥४७॥
 अभवच्छयिता हि तत्र काचिद्विनिवेश्य प्रचले^१ करे कपोलं ।
 दयितामपि रुक्मपत्रचिचां कुपितेवांकगतां विहाय वीणां ॥४८॥
 विवभौ करलग्नवेणुरन्या स्तनविस्त्रस्तसितांशुका^२ शयाना ।
^३ञ्जुषट्पदपंक्तिजुष्टपद्मा जलफेनप्रहसत्तटा नदीव ॥४९॥
 नवपुष्करगर्भकोमलाभ्यां तपनीयोज्ज्वलसंगतांगदाभ्यां ।
 स्वपिति स्म^४ तथा पुरा भुजाभ्यां परिरभ्य प्रियवन्मृदंगमेव ॥५०॥
 नवहाटकभूषणास्तथान्या वसनं पीतमनुत्तमं वसानाः ।
 अवशा वत निद्रया निपेतुर्गजभग्ना इव कर्णिकारशाखाः ॥५१॥
 अवलंब्य गवाक्षपार्श्वमन्या शयिता चापविभुगगात्रयष्टिः ।
 विरराज विलंबिचारुहारा रचिता तोरणशालभंजिकेव ॥५२॥
 मणिकुंडलदष्टपत्रलेखं मुखपद्मं विनतं तथापरस्याः ।
 शतपत्रमिवार्धचक्रनाडं स्थितकारंडवघट्टितं चकाशे ॥५३॥
 अपराः शयिता यथोपविष्टाः स्तनभारैरवमन्यमानगात्राः ।
 उपगुह्य परस्परं विरेजुर्भुजपाशैस्तपनीयपारिहार्यैः ॥५४॥
 महतीं परिवादिनीं च काचिद्वनितालिंग्य सखीमिव प्रसुप्ता^५ ।
 विजुघूर्णं चलत्सुवर्णसूत्रां^६ वदनेनाकुलकर्णिकोज्ज्वलेन^{१०} ॥५५॥

^१ प्रचले C.^२ विस्त्रस्तसितां C.^३ ञ्जु not clear in P.^४ पक्ति C P.^५ केण C.^६ पुरा तथा P.^७ Ex conj.^८ मालभंजिकेव C P.^९ प्रसुप्ताः C.^{१०} सूत्रा C P.^{११} कर्णिकोज्ज्वलेन P; कर्णयोर्बन्धेन C (?) D.

पणवं युवतिर्भुजांसदेशादवविस्त्रंसितचारुपाशमन्या ।
 सविलासरतांततांतमूर्वोर्विवरे कांतमिवाभिनीय शिश्ये ॥५६॥
 अपरा न बभुर्निमीलिताक्ष्यो विपुलाक्ष्योऽपि शुभभ्रुवोऽपि सत्यः ।
 प्रतिसंकुचितारविंदकोशाः सवितर्यस्तमिते यथा नलिन्यः ॥५७॥
 शिथिताकुलमूर्धजा तथास्या^२ जघनस्रस्तविभूषणांशुकांता^३ ।
 अशयिष्ट विकीर्णकंठसूत्रा गजभग्ना^४ प्रतिपातितांगनेव ॥५८॥
 अपरास्त्ववशा द्विया वियुक्ता धृतिमन्योऽपि वपुर्गुणैरुपेताः ।
 विनिशश्चसुस्त्वणं शयाना विकृताक्षिप्रभुजा जजृभिरे च ॥५९॥
 व्यपविद्धविभूषणस्रजोऽन्या विसृताग्रंथनवाससी विसंज्ञाः ।
 अनिमीलितशुक्लानिश्चलाक्ष्यो न विरेजुः शयिता गतासुक-
 ल्याः ॥६०॥

विवृतास्यपुटा विवृङ्गात्रा^५ प्रपतद्वत्कूजला प्रकाशगुह्या ।
 अपरा मदघूर्णितेव शिश्ये न बभाषे विकृतं वपुः पुपोष ॥६१॥
 इति सत्त्वकुलानुरूपरूपं^७ विविधं स प्रमदाजनः शयानः ।
 सरसः सदृशं बभार रूपं पवनावर्जितरुणपुष्करस्य ॥६२॥
 समवेक्ष्य ततश्च ताः शयाना विकृतास्ता युवतीरधीरचेष्टाः ।
 गुणवद्वपुषोऽपि बल्गुभासो^८ नृपसूनुः स विगर्हयांबभूव^९ ॥६३॥
 अशुचिर्विकृतश्च जीवलोके वनितानामयमीदृशः स्वभावः^{१०} ।
 वसनाभरणैस्तु वंच्यमानः पुरुषः स्त्रीविषयेषु रागमेति ॥६४॥

^१ भुजांश्च० C.P.^२ मूर्धवास्यथा० C.P.^३ कांताः C.P.^४ पतिपातां-

ग्नेव C.

^५ याची C.^६ चक्र० P.^७ रूपं supplied from the Tibetan.^८ कुलानुरूप = P; कुलानुरूपं = C.^९ भासा C.^{१०} चकार P^{११} स्वभावः P.

¹ विमृशेद्यदि योषितां मनुष्यः प्रकृतिं स्वप्रविकारमीदृशं च ।
 ध्रुवमत्र न वर्धयेत्प्रमादं गुणसंकल्पहतस्तु रागमेति² ॥६५॥
 इति तस्य तदंतरं विदित्वा निशि निश्चिक्रमिषा समुद्भूव ।
 अवगम्य मनस्ततोऽस्य देवैर्भवनद्वारमपावृतं बभूव³ ॥६६॥
 अथ सोऽवततार हर्म्यपृष्ठाद्युवतीस्ताः शयिता विगर्हमाणः⁴ ।
 अवतीर्य ततश्च निर्विशङ्को गृहकस्यां⁵ प्रथमं विनिर्जगाम ॥६७॥
 तुरगावचरं स बोधयित्वा जविनं छंदकमित्थमित्युवाच ।
 हयमानय कंथकं त्वरावान् अमृतं प्राप्नुमितीत्येव मे यियासा ॥६८॥
 हृदि या मम तुष्टिरद्य जाता व्यवसायश्च यथा धृतौ निविष्टः ।
 विजनेऽपि च नाथवानिवास्मि ध्रुवमर्थोऽभिमुखः स मे य
 इष्टः ॥६९॥

ह्रियमेव च संनतिं च हित्वा शयिता मत्प्रमुखे⁶ यथा युवत्यः ।
 विवृते च यथा स्वयं कपाटे नियतं यातुमनामयाय कालः ॥७०॥
 प्रतिगृह्य ततः स भर्तुराज्ञां विदितार्थोऽपि नरेन्द्रशासनस्य ।
 मनसीव परेण चोद्यमानस्तुरगस्यानयने मतिं चकार ॥७१॥
 अथ हेमखलीनपूर्णवक्त्रं लघुशय्यास्तरणोपगूढपृष्ठं ।
 बलसत्त्वजवत्तरोपपद्मं⁷ स वराश्वं तमुपानिनाय भर्त्रे ॥७२॥
 प्रततच्चिकपुच्छमूलपाष्णिं निभृतं ह्रस्वतनूजपृष्ठकर्णं ।
 विनतोन्नतपृष्ठकुक्षिपार्श्वं विपुलप्रोथललाटकट्युरस्कं ॥७३॥

¹ विमृशेद् C² This sloka not in P.³ चकार CP, but बभूव sec. r.

in C.

⁴ °जः P.⁵ °कक्षं CP.⁶ °खं P.⁷ Ex conj °जवत्तलो-

उपगुह्य स तं विशालवक्षाः कमलाभेन च शांतयन् करेण ।
 मधुराक्षरया गिरा शशास ध्वजिनीमध्यमिव प्रवेष्टुकामः ॥७४॥
 बहुशः कलिशत्रवो निरस्ताः ममरे त्वामधिरुह्य पार्थिवेन ।
 अहमप्यमृतं परं यथावत्तुरगश्चेष्ट लभेय तत्कुरुष्व ॥७५॥
 सुलभाः खलु संयुगे सहाया विषयावाप्तसुखे धनार्जने वा ।
 पुरुषस्य तु दुर्लभाः सहायाः पतितस्यापदि धर्मसंश्रये वा ॥७६॥
 इह चैव भवंति ये सहायाः कलुषे धर्मणि धर्मसंश्रये वा ।
 अवगच्छति मे यथांतरात्मा नियतं तेऽपि जनास्तदंशभाजः ॥७७॥
 तदिदं परिगम्य धर्मयुक्तं मम निर्याणमतो जगद्धिताय ।
 तुरगोत्तम वेगविक्रमाभ्यां प्रयतस्वात्महिते जगद्धिते च ॥७८॥
 इति सुहृदमिवानुशिष्य कृत्ये तुरगवरं नृवरो वनं यियासुः ।
 सितमसितगतिद्युतिर्वपुष्मान् रविरिव शारदमभ्रमारुरोह ॥७९॥
 अथ स परिहरन्निशीथचंडं परिजनबोधकरं ध्वनिं सदश्वः ।
 विगतहनुरवः प्रशांतहेषश्चकितविमुक्तपदक्रमा^२ जगाम ॥८०॥
 कनकवलयभूषितप्रकोष्ठैः कमलनिभैः कमलानि च प्रविध्य^३ ।
 अवनततनवस्ततोऽस्य यक्षाश्चकितगतेर्दधिरेखुरान् कारायैः^४ ॥८१॥
 गुरुपरिघकपाटसंवृता या न सुखमपि द्विरदैरपात्रियते^५ ।
 व्रजति नृपसुते गतस्वनास्ताः स्वयमभवन् विवृताः पुरः प्रतो-
 ल्यः ॥८२॥

पितरमभिमुखं सुतं च बालं जनमनुरक्तमनुत्तमां च लक्ष्मीं ।

^१ Explained in margin of C अपिषुति.

^२ चकितपदव्यमुक्तक्रमा P.

^३ प्रविध्यः C.

^४ कारान् खुरायैः P.

^५ Ex conj. पात्रियते CP.

कृतमतिरपहाय निर्व्यपेक्षः पितृनगरात् स ततो विनिर्जगाम ॥८३॥
 अथ स ^१ विकचपंकजायताक्षः पुरमवलोक्य ननाद सिंहनादं ।
 जननमरणयोरदृष्टपारो न पुनरहं कपिलाह्वयं प्रविष्टा ^२ ॥८४॥
 इति वचनमिदं निशम्य तस्य द्रविणपतेः परिषन्नणा ननन्दुः ।
 प्रमुदितननसश्च देवसंघा व्यवसितपारखमाशशंसिरेऽस्मै ॥८५॥
 हुतवहवपुषो दिवौकसोऽन्ये व्यवसितमस्य च दुष्करं विदित्वा ।
 अकुरुत ^३ तुहिने पथि प्रकाशं घनविवरप्रसृता इवेन्दुपादाः ॥८६॥
 हरितुरगतुरंगवत्तुरंगः स तु विचरन् मनसीव चोद्यमानः ।
 अरुणपरुषभारमंतरीक्षं ^४ सरसबहूनि जगाम योजनानि ॥८७॥

इति श्रीबुद्धचरिते महाकाव्येऽभिनिष्क्रमणो नाम
 पंचमः सर्गः ॥५॥

^१ Ex conj. विकच° C; विकत° P. ^२ Sic C P. ^३ Sic C P. Query
 पक्षभावम्? ^४ Sic D and C sec. m.; सचस° P and C pr. m.

BOOK VI.

ततो मुहूर्तेऽभ्युदिते^१ जगच्चक्षुषि भास्करे ।
 भार्गवस्याश्रमपदं स ददर्श नृणां वरः ॥१॥
 सुप्रविश्वस्तहरिणं स्वस्थस्थितविहंगमं ।
 विश्रान्त इव यदृष्टा कृतार्थ इव चाभवत् ॥२॥
 स विस्मयनिवृत्त्यर्थं तपःपूजार्थमेव च ।
 स्वां चानुवर्तितां^२ रक्षन्श्चपृष्ठादवातरत् ॥३॥
 अवतीर्य च पस्पर्श निस्तीर्णमिति वाजिनं ।
 छंदकं चाब्रवीत् प्रीतः स्नापयन्निव चक्षुषा ॥४॥
 इमं^३ ताक्ष्योपमजवं तुरंगमनुगच्छता ।
 दर्शिता सौम्य मद्भक्तिर्विक्रमश्चायमात्मनः ॥५॥
 सर्वथास्यन्यकार्योऽपि गृहीतो भवता हृदि ।
 भर्तृस्नेहश्च यस्यायमीदृशः^४ शक्त एव च ॥६॥
 अस्त्रिग्धोऽपि समर्थोऽस्ति^५ निःसामर्थ्योऽपि भक्तिमान् ।
 भक्तिमांश्चैव शक्तश्च दुर्लभस्त्वद्विधो भुवि ॥७॥
 तत्प्रीतोऽस्मि तवानेन महाभागेन कर्मणा ।
 दृश्यते मयि भावोऽयं फलेभ्योऽपि पराङ्मुखे ॥८॥

^१ मुहूर्ताभ्युदिते C.

^२ पश्यन् P.

^३ तार्क्ष्यं CP.

^४ Ex conj.

शक्त CP.

^५ निःसामर्थ्यो CP.

को जनस्य फलस्थस्य न स्यादभिमुखो जनः ।

¹जनीभवति भूयिष्ठं स्वजनोऽपि विपर्यये ॥९॥

कुलार्थं धार्यते पुत्रः पोषार्थं सेव्यते पिता ।

आशयाश्चिष्यति जगन्नास्ति निष्कारणास्वता ॥१०॥

किमुक्त्वा बहु संक्षेपात्कृतं मे ²सुमहत्प्रियं ।

निवर्तस्वाश्वमादाय संप्राप्तोऽस्मीप्सितं वनं ॥११॥

इत्युक्त्वा स महाबाहुरानृशंसचिकीर्षया ।

भूषणान्यवमुच्यास्मै संतप्तमनसे ददौ³ ॥१२॥

मुकुटोद्दीप्तकर्माणं मणिमादाय भास्वरं ।

ब्रुवन् वाक्यमिदं तस्थौ सादित्य इव मंदरः⁴ ॥१३॥

अनेन मणिना छंदं प्रणम्य बहुशो नृपः ।

विज्ञाप्योऽमुक्तविश्रंभं⁵ संतापविनिवृत्तये ॥१४॥

जरामरणनाशार्थं प्रविष्टोऽस्मि तपोवनं ।

न खलु स्वर्गतर्षेण नास्त्रेहेन न मन्युना ॥१५॥

तदेवमभिनिष्क्रान्तं न मां शोचितुमर्हसि ।

भूत्वापि हि चिरं श्लेषः कालेन न भविष्यति ॥१६॥

ध्रुवो यस्माच्च विश्लेषस्तस्मान्मोक्षाय मे मतिः ।

विप्रयोगः कथं न स्याद्भूयोऽपि स्वजनादिभिः ॥१७॥

शोकत्यागाय निष्क्रान्तं न मां शोचितुमर्हसि ।

¹ Sic C P (but P has जनीभवति). Should we read जनी भवति, 'a common man'?

² Ex conj. स्वमहत् C; स्वमहत् P D

³ ददौ C; दधि P.

⁴ मंदरः C.

⁵ श्रमः P.

शोकहेतुषु कामेषु ¹सक्ताः शोच्यास्तु रागिणः ॥१८॥
 अयं च किल पूर्वेषामस्माकं निश्चयः स्थिरः ।
 इति दायादभूतेन न शोच्योऽस्मि ²पथा व्रजन् ॥१९॥
 भवन्ति ह्यर्थदायादाः पुरुषस्य विपर्यये ।
 पृथिव्यां धर्मदायादा दुर्लभास्तु न संति वा ॥२०॥
 यदपि स्यादसमये यातो वनमसाविति ।
 अकालो ³ नास्ति धर्मस्य जीविते चंचले सति ॥२१॥
 तस्मादद्यैव मे श्रेयश्चेतव्यमिति निश्चयः ।
 जीविते को हि विश्रम्भो मृत्यौ प्रत्यर्थिनि ⁴स्थिते ॥२२॥
 एवमादि त्वया सौम्य विज्ञाप्यो वसुधाधिपः ।
 प्रयतेथास्तथा चैव यथा मां न स्मरेदपि ॥२३॥
 अपि नैर्गुण्यमस्माकं वाच्यं नरपतौ त्वया ।
 नैर्गुण्यात्त्यज्यते स्नेहः स्नेहत्यागान्न शोच्यते ॥२४॥
 इति वाक्यमिदं ⁵ श्रुत्वा छंदः संतापविक्लवः ।
 वाष्पययितया वाचा प्रत्युवाच कृतांजलिः ॥२५॥
 अनेन तव भावेन बांधवायासदायिना ।
 भर्तः सीदति मे चेतो ⁶ नदीपंक इव द्विपः ॥२६॥
 कस्य नोत्पादयेद्वाष्पं निश्चयस्तेऽयमीदृशः ।
 अयोमयेऽपि हृदये किं पुनः स्नेहविक्लवे ॥२७॥
 विमानशयनार्हं हि सौकुमार्यमिदं क्व च ।

¹ सक्ताः CP.² यथा CP.³ अकाले P.⁴ प्रवैरिणि C in margin.

इमं P.

⁶ चित्तं P.

खरदर्भाकुरवती तपोवनमही क्व च ॥ २८ ॥
 श्रुत्वा तु व्यवसायं ते यदश्वोऽयं मया हृतः ।
 बलात्कारेण तन्नाथ देवेनैवास्मि कारितः ॥ २९ ॥
 कथं ह्यात्मवशो जानन् व्यवसायमिमं^१ न व ।
 उपानयेयं तुरगं शोकं कपिलवस्तुनः^२ ॥ ३० ॥
 तन्नार्हसि महाबाहो विहातुं पुत्रलालसं ।
 स्निग्धं वृद्धं च राजानं सद्धर्ममिव नास्तिकः ॥ ३१ ॥
 संवर्धनपरिश्रान्तां द्वितीयां तां च मातरं ।
 देव नार्हसि विस्मर्तुं कृतघ्न इव सत्क्रियां ॥ ३२ ॥
 बालपुत्रां^३ गुणवतीं कुलश्लाघ्यां पतिव्रतां ।
 देवीमर्हसि न त्यक्तुं क्लीवः प्राप्तामिव श्रियं ॥ ३३ ॥
 पुत्रं याशोधरं श्लाघ्यं यशोधर्मभृतां वरः ।
 बालमर्हसि न त्यक्तुं व्यसनीवोत्तमं यशः ॥ ३४ ॥
 अथ बंधुं^४ च राज्यं च त्यक्तुमेव कृता मतिः ।
 मां नार्हसि विभो त्यक्तुं त्वत्पादौ हि गतिर्मम ॥ ३५ ॥
 नास्मि यातुं पुरं शक्तौ दह्यमानेन चेतसा ।
 त्वामरण्ये^५ परित्यज्य सुमित्र इव राघवं ॥ ३६ ॥
 किं हि वक्ष्यति राजा मां त्वदृते नगरं गतं ।
 वक्ष्याम्युचितदर्शित्वान्किं तवांतःपुराणि वा ॥ ३७ ॥
 यदप्यात्मापि नैर्गुण्यं वाच्यं नरपताविति ।

^१ इदं CP.^२ वास्तुनः CP.^३ कुलवतीं P.^४ क्लीवप्राप्तां P.^५ बंधुं च ?^६ आरण्ये CP.

किं तद्वक्ष्याम्यभूतं ते निर्दोषस्य मुनेरिव ॥३८॥
 हृदयेन सलज्जेन जिह्वया सज्जमानया ।
 अहं यद्यपि वा ब्रूयां ^१कस्तच्छ्रद्धातुमर्हति ॥३९॥
 यो हि चंद्रमसस्तैक्ष्ण्य कथयेच्छ्रद्धधीत वा ।
 स ^२दोषांस्तव दोषज्ञ कथयेच्छ्रद्धधीत वा ॥४०॥
 सानुक्रोशस्य सततं नित्यं करुणवेदिनः ।
 स्निग्धत्यागो न सदृशो निवर्तस्व प्रसीद मे ॥४१॥
 इति शोकाभिभूतस्य श्रुत्वा छंदस्य भाषितं ।
 स्वस्थः परमया धृत्या जगाद वदतां वरः ॥४२॥
 मद्भियोगं प्रति छंद संतापस्त्यज्यतामयं ।
 नानाभावो हि नियतं पृथग्जातिषु देहिषु ॥४३॥
 स्वजनं यद्यपि स्नेहान्न त्यजेयं मुमुक्षया ।
 मृत्युरन्योन्यमवशानस्मान् संत्याजयिष्यति ॥४४॥
 महत्या तृष्णाया दुःखैर्गर्भेणास्मि यया ^३धृतः ।
 तस्या निष्फलयत्नायाः क्वाहं मातुः क्व सा मम ॥४५॥
 वासवृक्षे समागम्य विगच्छन्ति यथांडजाः ।
 नियतं विप्रयोगांतस्तथा भूतसमागमः ॥४६॥
 समेत्य च यथा भूयो व्यपयांति वलाहकाः ।
 संयोगो विप्रयोगश्च तथा मे प्राणिनां मतः ॥४७॥
 यस्माद्याति च लोकोऽयं विप्रलभ्य ^४परस्परं ।

^१ कथं अवाप्तुं CP.^२ दोषास्तव CP.^३ गर्भेण CP.^४ यथा P.^५ C in marg. वंशधित्वा.

ममत्वं न क्षमं तस्मात्स्वप्नभूते समागमे ॥४८॥
 सहजेन वियुज्यन्ते पर्णरागेण^१ पादपाः ।
 अन्येनान्यस्य विक्षेपः किं पुनर्न भविष्यति ॥४९॥
 तदेवं सति संतापं मा कार्षीः सौम्य गम्यतां ।
 लंबते यदि तु स्नेहो गत्वापि पुनराव्रज ॥५०॥
^२ब्रूयाश्चास्मास्वनाक्षेपं जनं कपिलवस्तुनि ।
 त्यज्यतां तद्गतः स्नेहः श्रूयतां चास्य निश्चयः ॥५१॥
 क्षिप्रमेष्यति वा कृत्वा जरामृत्युक्षयं किल ।
 अकृतार्थो निरालंबो^३ निधनं यास्यतीति वा ॥५२॥
 इति तस्य वचः श्रुत्वा^४ कंथकस्तुरगोत्तमः ।
 जिह्वाया लिलिहे पादौ वाष्पमुष्णं मुमोच च ॥५३॥
 जालिना स्वस्तिकांकेन वक्रमध्येन पाणिना ।
 आममर्शं कुमारस्तं बभाषे च वयस्यवत् ॥५४॥
 मुंच^५ कंथक मा वाष्पं दर्शितेयं सदश्वता ।
 मृथतां सफलः शीघ्रं श्रमस्तेऽयं भविष्यति ॥५५॥
 मणित्सरं छंदकहस्तसंस्थं ततः स धीरो निशितं गृहीत्वा ।
 कोषादसिं कांचनभक्तिचिचं विलादिवाशीविषमुद्बबर्ह ॥५६॥
 निष्कास्य तं चोत्पलपत्रनीलं चिच्छेद चिचं मुकुटं सकेशं ।
 विकीर्यमाणांशुकमंतरीक्षे चिक्षेप चैनं सरसीव हंसं ॥५७॥
 पूजाभिलाषेण च बाहुमान्याद्विवौकसस्तं जगृहुः प्रविद्धं ।

^१ रागेण C P.^२ ब्रूयाच्चा C P.^३ निरारंभो C.^४ कंठकः P.^५ कंठक P.

बयावदेनं दिवि देवसंघा दिव्यैर्विशेषैर्महयां च चक्रुः ॥५८॥
 मुक्ता त्वलंकारकलचवत्तां श्रीविप्रवासं शिरसश्च कृत्वा ।
 दृष्ट्वांशुकं कांचनहंसचित्रं^१ वन्यं स धीरोऽभिचकांश्च वासः ॥५९॥
 ततो मृगव्याधवपुर्दिवौका भावं विदित्वास्य विशुद्धभावः ।
 काषायवस्त्रोऽभिययौ समीपं तं शाक्यराजप्रभवोऽभ्युवाच ॥६०॥
 शिवं च काषायमृषिध्वजस्ते न युज्यते हिंस्रमिदं धनुश्च ।
 तत्सौम्य यद्यस्ति^२ न^३ सक्तिरत्र मह्यं प्रयच्छेदमिदं गृहाण ॥६१॥
 व्याधोऽब्रवीत्कामद^३ काममारादनेन विश्वास्य मृगान् निहत्य ।
 अर्थस्तु शक्रोपम यद्यनेन हंत प्रतीच्छानय शुक्लमेतत् ॥६२॥
 परेण हर्षेण ततः स वन्यं जयाह वासोऽंशुकमुत्ससर्ज ।
 व्याधस्तु दिव्यं वपुरेव बिभ्रत् तच्छुक्लमादाय दिवं जगाम ॥६३॥
 ततः कुमारश्च स चाश्वगोपस्तस्मिंस्तथा याति विसिस्मियान्ते ।
 आरण्यके वाससि चैव भूयस्तस्मिन्नकांष्टां^४ बहुमानमाशु ॥६४॥
 छंदं ततः साश्वमुखं विसृज्य काषायसंविभृतकीर्तिभृत्सः ।
 येनाश्वमस्तेन ययौ महात्मा संध्याभसंवीत इवादिराजः ॥६५॥
 ततस्तथा भर्तरि राज्यनिःस्पृहे तपोवनं याति विवर्णवाससि ।
 भुजौ समुत्क्षिप्य ततः स वाजिभृद्भृशं विचुक्रोश पपात च
 क्षितौ ॥६६॥

विलोक्य भूयश्च रुरोद सस्वरं हयं भुजाभ्यामुपगुह्य^५ कंथकं ।
 ततो निराशो विलपन्मुहुर्मुहुर्हयौ शरीरेण पुरं न चेतसा ॥६७॥

^१ चित्रं C.^२ Ex conj. शक्तिः C P.^३ The Tibetan reads कामसाराहु,

see Appendix.

^४ चकाष्टां C P.^५ संविभृतं P.^६ गृह्य C.

क्वचित्प्रदध्यौ विललाप च क्वचित् क्वचित्प्रचस्खाल पपात च
क्वचित् ।

अतो व्रजन् भक्तिवशेन दुःखितश्चचार बह्नीरवशः पथि क्रि-
याः ॥ ६८ ॥

इति श्रीबुद्धचरिते महाकाव्ये छंदकनिवर्तनं^१ नाम षष्ठः
सर्गः ॥ ६९ ॥

^१ गो C.

BOOK VII.

ततो विसृज्याश्रुमुखं रुदंतं छंदं वनच्छंदतया निरास्थः ।
 सर्वार्थसिद्धौ वपुषाभिभूय तमाश्रमं सिद्धमिव प्रपेदे ॥१॥
 स राजसूनुर्मृगराजगामी मृगाजिरं तन्मृगवत् प्रविष्टः ।
 लक्ष्मीवियुक्तोऽपि शरीरलक्ष्म्या चक्षूंषि सर्वाश्रमिणां जहार ॥२॥
 स्थिता हि हस्तस्थयुगास्तथैव कौतूहलाच्चक्रधराः सदाराः ।
 तमिन्द्रकल्पं ददृशुर्न जग्मुर्धुर्या इवार्धावनतैः शिरोभिः ॥३॥
 विप्राश्च गत्वा बहिरिध्महेतोः प्राप्ताः^१ समित्पुष्पपवित्रहस्ताः ।
 तपःप्रधानाः^१ कृतबुद्धयोऽपि तं द्रष्टुमीयुर्न मठानभीयुः ॥४॥
 हृष्टाश्च केका मुमुचुर्मयूरा दृष्ट्वांबुदं नीलमिवोन्नमंतं ।
 शष्पाणि^२ हित्वाभिमुखाश्च तस्युर्मृगाश्चलाक्षा मृगचारिणश्च ॥५॥
 दृष्ट्वा तमिह्वाकुकुलप्रदीपं ज्वलंतमुद्यंतमिवांशुमंतं ।
 कृतेऽपि दीहे जनितप्रमोदाः^३ प्रसुसुबुहोर्मदुहश्च गावः ॥६॥
 कश्चिद्वसूनामयमष्टमः स्यात्स्यादश्विनोरन्यतरश्च्युतोऽच ।
 उच्चैरुच्चैरिति तच्च वाचस्तद्दर्शनाद्विस्मयजा मुनीनां ॥७॥
 'लेखर्वभस्येव वपुर्वितीयं धामेव लोकस्य चराचरस्य ।
 स द्योतयामास वनं हि कृत्स्नं यदृच्छया सूर्य इवावतीर्णः ॥८॥

^१ O P omit .

^२ ० नि P.

^३ प्रसुसुबुः C.

^४ लेखर्वभस्त्रेव C D P, with

ततः स तैराश्रमिभिर्यथावदभ्यर्चितश्चोपनिमञ्चितश्च ।
 प्रत्यर्चयां धर्मभृतो^१ बभूव स्वरेण^२ भाद्रांबुधरोपमेन ॥९॥
 कीर्णं ततः पुण्यकृता जनेन स्वर्गाभिकामेन विमोक्षकामः ।
 तमाश्रमं सोऽनुचचार धीरस्तपांसि चित्राणि^३ निरीक्षमा-
 णः ॥१०॥

तपोविकारांश्च निरीक्ष्य सौम्यंस्तपोवने तत्र तपोधनानां ।
 तपस्विनं कंचिदनुव्रजंतं तत्त्वं विजिज्ञासुरिदं बभाषे ॥११॥
 तत्पूर्वमद्याश्रमदर्शनं मे यस्मादिदं धर्मविधिं न जाने ।
 तस्माद्भवानर्हति भाषितुं मे यो निश्चयो यं प्रति वः^४ प्रवृत्तः ॥१२॥
 ततो द्विजातिः स तपोविहारः शाक्यर्षभायर्षभविक्रमाय ।
 क्रमेण तस्मै कथयांचकार^५ तपोविशेषं तपसः फलं च ॥१३॥
 अयाम्यमन्नं सलिलप्ररूढं^६ पर्णानि तोयं फलमूलमेव ।
 यथागमं वृत्तिरियं मुनीनां भिक्षास्तु ते ते तपसां विकल्पाः ॥१४॥
^७ उद्धेन जीवंति खगा इवान्ये तृणानि केचिन्मृगवच्चरन्ति ।
 केचिद्भुजंगैः सह वर्तयन्ति वल्मीकभूता इव मारुतेन ॥१५॥
 अश्वप्रयत्नार्जितवृत्तयोऽन्ये केचित्स्वदंतापहताक्षभक्षाः ।
 कृत्वा परार्थं अपणं तथान्ये कुर्वन्ति कार्यं यदि शेषमस्ति ॥१६॥
 केचिज्जलक्लिन्नजटाकलापा द्विः पावकं जुह्वति मञ्चपूर्वे ।

^१ धर्मभृतां P.^२ Ex conj. साङ्गोबु° C; आ° P; साङ्गीबु° D (contra metr.).^३ निरीक्षमाणः P C (°नः C).^४ सौम्य तपो° P.^५ C adds in marg. युष्मान

प्रति.

^६ तपोविशेषां तपसः C.^७ Ex conj. सलिलं प्ररूढं C P.^८ उद्धेन C P.

मीनैः समं केचिदपो विगाह्य वसन्ति कूर्मोल्लिखितैः शरीरैः ॥ १७ ॥
 एवंविधैः कालचितैस्तपोभिः परैर्दिवं यांत्यपरैर्नृलोकं ।
 दुःखेन मार्गेण सुखं क्षियन्ति^२ दुःखं हि धर्मस्य वदन्ति मूलं ॥ १८ ॥
 इत्येवमादि द्विपदेन्द्रवत्सः श्रुत्वा वचस्तस्य तपोधनस्य ।
 अदृष्टतत्त्वोऽपि न संतुतोष शनैरिदं चात्मगतं जगाद ॥ १९ ॥
 दुःखात्मकं^३ नैकविधं तपश्च स्वर्गप्रधानं तपसः फलं च ।
 लोकाश्च सर्वे परिणामवन्तः स्वल्पे^४ श्रमः खल्वयमाश्रमा-
 णां^५ ॥ २० ॥

श्रियं च बंधून् विषयांश्च हित्वा ये स्वर्गहेतौ नियमं चरन्ति ।
 ते विप्रयुक्ताः खलु गंतुकामा महत्तरं स्वं वनमेव भूयः ॥ २१ ॥
 कायक्लमैर्यश्च तपोऽभिधानैः प्रवृत्तिमाकांक्षति^६ कामहेतौः ।
 संसारदोषानपरीक्षमाणो^७ दुःखेन सोऽन्विच्छति दुःखमेव ॥ २२ ॥
 वासश्च नित्यं मरणात्प्रजानां यत्नेन चेच्छन्ति पुनः प्रसूतिं ।
 सत्यां प्रवृत्तौ नियतश्च मृत्युस्तत्रैव मग्नो यत एव भीतः ॥ २३ ॥
 इहार्थमेके प्रविशन्ति खेदं स्वर्गार्थमन्ये श्रममाप्नुवन्ति ।
 सुखार्थमाशाकृपणोऽकृतार्थः पतत्यनर्थे खलु जीवलोकः ॥ २४ ॥
 न खल्वयं गर्हित एव यत्नो यो हीनमुत्सृज्य विशेषगामी ।
 प्राज्ञैः समानेन परिश्रमेण कार्यं तु तद्यत्र पुनर्न कार्यं ॥ २५ ॥
 शरीरपीडा तु यदीह धर्मः सुखं शरीरस्य भवत्यधर्मः ।
 धर्मेण चाप्नोति सुखं परत्र तस्मादधर्मं फलतीह धर्मः ॥ २६ ॥

^१ °चित्तैः P. ^२ क्षिपन्ति P: क्षिपन्ति C. ^३ दुःखात्मकं C P. ^४ C adds
 marg. note फले. ^५ °मानां C P. ^६ आकांक्षति P ^७ अपरीक्षमानो C P.

यतः शरीरं मनसो वशेन प्रवर्तते वापि निवर्तते वा ।

युक्तो दमश्चेतस एव तस्माच्चित्तादृते काष्ठसमं शरीरं ॥२७॥

आहारशुद्ध्या यदि पुण्यमिष्टं तस्मान्मृगाणामपि पुण्यमस्ति^१ ।

ये चापि वाह्याः पुरुषाः फलेभ्यो भाग्यापराधेन पराङ्मुख-
त्वात्^३ ॥२८॥

दुःखेऽभिसंधिस्त्वथ पुण्यहेतुः सुखेऽपि कार्यो ननु सोऽभिसंधिः ।

अथ प्रमाणं न सुखेऽभिसंधिर्दुःखे प्रमाणं ननु नाभिसंधिः ॥२९॥

तथैव ये कर्मविशुद्धिहेतोः स्पृशन्त्यपस्तीर्थमिति प्रवृत्ताः ।

तत्रापि तोषो हृदि केवलोऽयं न पावयिष्यति हि^६ पापमापः ॥३०॥

स्पृष्टं हि यद्यद्गुणवद्भिरभस्तत्तत्पृथिव्यां यदि तीर्थमिष्टं ।

तस्माद्गुणानेव^७ परैमि तीर्थमापस्तु निःसंशयमाप एव ॥३१॥

इति स्म तत्तद्बहुयुक्तियुक्तं जगाद चास्तं च ययौ विवस्वान् ।

ततो हविर्धूमविवर्णवृक्षं तपःप्रशांतं स वनं विवेश ॥३२॥

अभ्युद्धृतप्रज्वलिताग्निहोत्रं कृताभिषेकर्षिजनावकीर्णं ।

जायस्वनाकूजितदेवकोष्ठं धर्मस्य कर्मातमिव प्रवृत्तं ॥३३॥

^८काश्चिन्निशास्तत्र निशाकराभः ^९परीक्षमाणश्च तपांस्युवास ।

सर्वे परिक्षेय तपश्च^{१०} मत्वा तस्मात्तपःक्षेत्रतलाज्जगाम ॥३४॥

^{११}अन्वव्रजन्नाश्रमिणस्ततस्तं तद्रूपमाहात्म्यगतैर्मनोभिः ।

देशादनार्यैरभिभूयमानान्महर्षयो धर्ममिवापयातं ॥३५॥

^१ मृगानाम् C.

^२ पुण्यमिष्टं P.

^३ पराङ्मुखांधाः P, and so C D sec. m.

^४ ऽभिकार्यो P.

^५ शुद्ध C.

^६ P omits.

^७ Ex conj. तस्माद्गुणान्वेव

P; अन्वैव C.

^८ Ex conj. कश्चिं C P.

^९ परीक्ष्य P.

^{१०} तपांसि P.

^{११} अन्वव्रजन् C (D has वृ as a correction over न्व).

ततो जटावल्कलचीरखेलांस्तपोधनांश्चैव स तान्दर्श ।
 तपांसि चैषामनुबुध्यमानस्तस्थौ शिवे श्रीमति मार्गवृक्षे ॥ ३६ ॥
 अथोपसृत्याश्रमवासिनस्तं मनुष्यवर्यं परिवार्य तस्थुः ।
 वृद्धश्च तेषां बहुमानपूर्वं कलेन ^२साम्ना ^३गिरमित्युवाच ॥ ३७ ॥
 त्वय्यागते पूर्णं इवाश्रमोऽभूत्संपद्यते शून्य इव प्रयाते ।
 तस्मादिदं नार्हसि तात हातुं जिजीविषोर्देहमिवेष्टमायुः ॥ ३८ ॥
 ब्रह्मर्षिराजर्षिसुरर्षिजुष्टः पुण्यः समीपे हिमवान् हि शैलः ।
 तपांसि तान्येव तपोधनानां यत्संनिकर्षाद्बहुलीभवन्ति ॥ ३९ ॥
 तीर्थानि पुण्यान्यभितस्तथैव सोपानभूतानि नभस्तलस्य ।
 जुष्टानि धर्मात्मभिरात्मवद्भिर्देवर्षिभिश्चैव महर्षिभिश्च ॥ ४० ॥
 इतश्च भूयः क्षमं मुत्तरैव दिक्सेवितुं धर्मविशेषहेतोः ।
 न हि क्षमं दक्षिणतो बुधेन पदं भवेदेकमपि प्रयातुं ॥ ४१ ॥
 तपोवनेऽस्मिन्नथ निष्क्रियो वा संकीर्णधर्मा^६ पतितोऽशुचिर्वा ।
 दृष्टस्त्वया येन न ते विवत्सा तद्ब्रूहि यावदुचितोऽस्तु वासः ॥ ४२ ॥
 इमे हि वाञ्छन्ति तपःसहायं तपोनिधानप्रतिमं भवन्तं ।
 वासस्त्वया हींद्रसमेन सार्धं बृहस्पतेरभ्युदयावहः स्यात् ॥ ४३ ॥
 इत्येवमुक्ते स तपस्विमध्ये तपस्विमुख्येन ^७मनीषिमुख्यः ।
 भवप्रणाशाय कृतप्रतिज्ञः स्वं भावमनर्गतमाचचक्षे ॥ ४४ ॥
 ऋज्जात्मनां धर्मभृतां मुनीनामिष्टातिथित्वात्स्वजनोपमानं ।
 एवंविधैर्मा प्रति भावजातैः प्रीतिः परात्मा जनितश्च मार्गः ॥ ४५ ॥

^१ अनुबुध्य^० C. ^२ C adds as a marginal note वेदेन. ^३ Ex conj. गिरिम^० P. Cf. vii. ५१. ^४ नृपर्षि^० C. ^५ C adds as a note युक्तं. ^६ धर्मे^० P. ^७ मगस्वि^० P.

स्निग्धाभिराभिर्हृदयंगमाभिः समासतः स्नात इवास्मि वाग्भिः ।
 रतिश्च मे धर्मेनवयहस्य विस्पंदिता संप्रति भूय एव ॥४६॥
 एवं प्रवृत्तान् भवतः शरण्यानतीव संदर्शितपक्षपातान् ।
 यास्यामि हित्वेति ममापि दुःखं यथैव बंधूंस्त्यजतस्तथैव ॥४७॥
 स्वर्गाय युष्माकमयं तु धर्मो ममाभिलाषस्त्वपुनर्भवाय ।
 अस्मिन् वने येन न मे विवत्सा भिन्नः प्रवृत्त्या हि निवृत्तिधर्मः ॥४८॥
 तन्नारतिर्मे न परापचारो वनादितो येन परिव्रजामि ।
 धर्मे स्थिताः पूर्वयुगानुरूपे सर्वे भवंतो हि महर्षिकल्याः ॥४९॥
 ततो वचः सूनृतमर्थवच्च सुश्रूणमोजस्वि च गर्वितं च ।
 श्रुत्वा कुमारस्य तपस्विनस्ते विशेषयुक्तं बहुमानमीयुः ॥५०॥
 कश्चिद्भिजस्तत्र तु भस्मशायी प्रांशुः शिखी दारवचीरवासाः ।
 आपिंगलाक्षस्तनुदीर्घघोणः ^२कुंडोदहस्तो ^३गिरमित्युवाच ॥५१॥
 धीमन्नुदारः खलु निश्चयस्ते यत्त्वं युवा जन्मनि दृष्टदोषः ।
 स्वर्गापवर्गौ हि विचार्य सम्यग्यस्यापवर्गे मतिरस्ति सोऽस्ति ॥५२॥
 यज्ञैस्तपोभिर्नियमैश्च तैस्तैः स्वर्गं यियासन्ति ^५ हि रागवंतः ।
 रागेण ^६ सार्धं रिपुणेव युद्धा मोक्षं परीप्सन्ति तु ^७ सत्त्ववंतः ॥५३॥
 तद्बुद्धिरेषा यदि निश्चिता ते ^८ तूर्णं भवान् गच्छतु विन्ध्यकोष्ठं ।
 असौ मुनिस्तत्र वसत्यराडो यो नैष्ठिके श्रेयसि लब्धचक्षुः ॥५४॥
 तस्माद्भवाञ्छोषति तत्त्वमार्गं सत्यां रुचौ संप्रतिपत्स्यते च ।

^१ स्नापः P.^२ Ex conj. कुंडेवहस्तो C; कुंडोवहस्तो P.^३ गिरिम् C P.^४ स्वस्ति P.^५ यियासन्ति C P.^६ रागेण C.^७ हि P.^८ निश्चिताक्षे C.

यथा तु^१ पश्यामि मतिस्तवैषा तस्यापि यास्यत्यवधूय बुद्धि ॥५५॥
 पुष्टाश्वघोणं विपुलायताक्षं ताम्राधरोष्ठं सिततीक्ष्णदंष्ट्रं ।
 इदं हि वक्त्रं तनुरक्तजिह्वं^२ ज्ञेयार्णवं^३ पास्यति कृत्स्नमेव ॥५६॥
 गंभीरता या भवतस्त्वगाधा या दीप्तता यानि च लक्षणानि ।
 आचार्यकं प्राप्स्यति तत्पृथिव्यां यत्तर्षिभिः पूर्वयुगेऽप्यवाप्तं ॥५७॥
 परममिति ततो नृपात्मजस्तमृषिजनं प्रतिनन्द्य निर्ययौ ।
 विधिवदनुविधाय तेऽपि तं प्रविविशुराश्रमिणस्तपोवनं ॥५८॥

इति श्रीबुद्धचरिते महाकाव्ये तपोवनप्रवेशो नाम
 सप्तमः सर्गः ॥७॥

^१ यथानु P.

^२ जिह्वं C.

^३ या° C P.

BOOK VIII.

ततस्तुरंगावचरः स दुर्मनास्तथा वनं भर्तरि निर्ममे गते ।
चकार यत्नं पथि शोकवियहे तथापि चैवाश्रु न तस्य चिक्षिपे ॥१॥
यमेकराचेण तु भर्तुराज्ञया जगाम मार्गं सह तेन वाजिना ।
इयाय भर्तुर्विरहं विचिंतयंस्तमेव पंथानमहोभिरष्टभिः ॥२॥
हयश्च^१ सौजस्वि^२ चचार कंथकंस्तताम भावेन बभूव निर्मदः ।
अलंकृतश्चापि तथैव भूषणैरभूद्गतश्रीरिव तेन वर्जितः ॥३॥
निवृत्य चैवाभिमुखस्तपोवनं भृशं जिहेषे करुणं मुहुर्महुः ।
क्षुधान्वितोऽप्यध्वनि शष्पमंबु वा यथा^३ पुरा नाभिननंदनाददे ॥४॥
ततो विहीनं कपिलाह्वयं पुरं महात्मना तेन जगद्धितात्मना ।
क्रमेण तौ शून्यमिवोपजग्मतुर्दिवाकरेणैव विनाकृतं नभः ॥५॥
सपुंडरीकैरपि शोभितं जलैरलंकृतं पुष्पधरैर्नगैरपि^४ ।
तदेव तस्योपवनं वनोपमं गतप्रहर्षैर्न रराज नागरैः ॥६॥
ततो भ्रमद्भिर्दिशि दीनमानसैरनुज्ज्वलैर्वाष्पहतेक्षुणैर्नरैः ।
^५निवार्यमाणाविव तावुभौ पुरं शनैरजःस्नातमिवाभिजग्मतुः ॥७॥
निशम्य च^६ स्रस्तशरीरगामिनौ विनागतौ शाक्यकुलर्षभेण^{१०} तौ ।

^१ हयस्त C sec. m.

^२ Sic C! सौजस्वि P.

^३ कंठकः P.

^४ अभिमुख-

क्षपो C. ^५ Ex conj. पुराभिर्न नन्द C P.

^६ नगैरिव C, but corrected in margin.

^७ अनुजरेः P.

^८ निवार्यमाणा C P.

^९ स्रष्ट C.

^{१०} न C P.

मुमोच वाष्पं पथि नागरो जनः पुरा रथे दाशरथेरिवागते ॥८॥
 अथ ब्रुवन्तः समुपेतमयवो जनाः पथि च्छंदकमागताश्रवः^१ ।
 क राजपुत्रः कुलराष्ट्रवर्धनो^२ हृतस्त्वयासाविति पृष्ठतोऽन्वयुः ॥९॥
 ततः स तान् भक्तिमतोऽब्रवीज्जनाच्चरेंद्रपुत्रं न परित्यजाम्यहं ।
 रुदन्नहं तेन तु निर्जने वने गृहस्थवेशश्च विसर्जिताविति ॥१०॥
 इदं वचस्तस्य निश्म्य ते जनाः सुदुष्करं खल्विति निश्चयं ययुः ।
 पतद्विजहुः सलिलं न नेत्रजं मनो निनिंदुश्च फलार्थमात्मनः ॥११॥
 अथोचुरद्यैव विशाम तद्वनं गतः स यत्र द्विपराजविक्रमः ।
 जिजीविषा नास्ति हि तेन नो विना यथेन्द्रियाणां^३ विगमे
 शरीरिणां ॥१२॥

इदं पुरं तेन विवर्जितं वनं वनं च तत्तेन समन्वितं पुरं ।
 न शोभते तेन हि नो विना पुरं मरुत्वता वृचबधे यथा दिवं ॥१३॥
 पुनः कुमारो विनिवृत्त इत्यथो गवाक्षमालाः प्रतिपेदिरेऽंगनाः ।
 विविक्तपृष्ठं च निश्म्य वाजिनं पुनर्गवाक्षाणि पिधाय चुक्रुशुः ॥१४॥
 प्रविष्टदीक्षस्तु सुतोपलब्धये व्रतेन शेकेन च खिन्नमानसः ।
 जजाप देवायतने नराधिपश्चकार तास्ताश्च यथाश्रयाः क्रियाः ॥१५॥
 ततः स वाष्पप्रतिपूरणलोचनस्तुरंगमादाय तुरंगमानसः ।
 विवेश शोकाभिहतो नृपालयं क्षयं विनीते रिपुणेव भर्तरि ॥१६॥
 विगाहमानश्च नरेंद्रमंदिरं विलोकयन्नश्रुवहेन चक्षुषा ।
 स्वरेण पुष्टेन रूराव कंथको^५ जनाय दुःखं प्रतिवेदयन्निव^६ ॥१७॥

^१ आगताश्रवः C P.^२ पुरराष्ट्रवर्धनो C.^३ अंशं C.^४ परि C D

(corrected in C).

^५ कंठको P.^६ यन्नि च C.

ततः खगाश्च ¹क्षयमध्यगोचराः समीपबद्धास्तुरगाश्च सक्तृताः ।
 हयस्य तस्य प्रतिसस्वनुः स्वनं नरेन्द्रसूनोरुपयानशंकिताः ॥१८॥
 जनाश्च हर्षातिशयेन वंचिता जनाधिपातः पुरसंनिकर्षगाः ² ।
 यथा हयः ⁴कंठक एष हेषते ध्रुवं कुमारो विशतीति मेनिरे ॥१९॥
 अतिप्रहर्षादथ शोकमूर्छिताः कुमारसंदर्शनलोललोचनाः ।
 गृहाङ्घ्रिनिश्चक्रमुराशया स्त्रियः ³शरत्पयोदादिव विद्युतश्चलाः ॥२०॥
 विलंबवेश्यो मलिनांशुकांबरा निरंजनैर्वाष्पहतेक्षणैर्मुखैः ।
 कृष्णा विवर्णोजनया ⁴विनाकृता दिवीव तारा रजनीक्षया-
 रुणाः ⁵ ॥२१॥

⁶अरक्ततामैश्वर्यैरनूपैरकुंडलैरार्जवकर्णैर्कैर्मुखैः ।
 स्वभावपीनैर्जघनैरमेखलैरहारयोक्त्रैर्मुषितैरिव स्तनैः ॥२२॥
 निरीक्षिता ⁷वाष्पपरीतलोचनं ⁸निराश्रयं छंदकमश्चमेव च ।
⁹विवर्णवक्त्रा रुरुदुर्वरांगना ¹⁰वनांतरे गाव इवर्षभोज्झिताः ॥२३॥
 ततः सवाष्पा महिषी महीपतेः प्रनष्टवत्सा महिषीव वत्सला ।
 प्रगृह्य बाहू निपपात गौतमी विलोलपर्णा कदलीव कांचनी ॥२४॥
 हतबिषोऽन्याः शिथिलात्मबाहवः स्त्रियो विषादेन विचेतना इव ।
 न चुक्रुशुर्नाश्रु जहुर्न ¹²शश्वसुर्न चेतना उल्लिखिता इव स्थिताः ॥२५॥
 अधीरमन्याः पतिशोकमूर्छिता विलोचनप्रस्रवणैर्मुखैः स्त्रियः ।

¹ गृह written in C over क्षय.

² संनिकर्षाः C P, corrected in C to °कर्षगाः.

³ आश्रयस्त्रियः P.

⁴ Sic C P.

⁵ C P omit .

⁶ अरक्तता P.

⁷ Sic C P.

Query निरीक्ष ता ?

⁸ Ex conj. °न C; °ना P.

⁹ Ex conj. विवर्ण° C;

विषस्त° P.

¹⁰ °णा C.

¹¹ °ण° C P.

¹² Ex conj. शश्वस चेतना

सूक्ष्मलिखिता C; शश्वस चेतना सूक्ष्मलिखिता P.

¹³ °प्रस्रवणे C.

‘सिसिंचिरे प्रोषितचंदनान्’ स्नानान् धराधरः ^३प्रस्रवणैरिवीप-
लान् ॥२६॥

मुखैश्च तासां नयनांबुताडितैः रराज तद्राजानिवेशनं तदा ।
नवांबुकालेऽंबुदवृष्टिताडितैः ^४स्रवज्जलैस्तामरसैर्यथा सरः ॥२७॥
सुवृत्तपीनांगुलिभिर्निरंतरैरभूषणैर्गूढशिरैर्वरांगनाः ^५ ।
उरांसि जघ्नुः कमलोपमैः कौरैः स्वपल्लवैर्वातचला लता इव ॥२८॥
करप्रहारप्रचलैश्च ता बभुर्यथापि नार्यः सहितोन्नतैः स्तनैः ।
वनानिलाघूर्णितपद्मकंपितैः रथांगनाम्नां मिथुनैरिवापगाः ॥२९॥
यथा च वक्ष्सांसि कौरपीडयंस्तथैव वक्षोभिरपीडयन् करान् ।
अकारयंस्तत्र परस्परं व्यथाः कारयवक्ष्सांस्यबला दयालसाः ॥३०॥
ततस्तु रोषप्रविरक्तलोचना विषादसंबंधकषायगद्गदं ।
उवाच ^६निःश्वासचलत्प्रयोधरा विगाधशोकाश्रुधरा यशोधरा ॥३१॥
निशि प्रसुप्तामवशां ^७विहाय मां गतः क्व स च्छंदक मन्मनोरथः ।
उपागते च त्वयि ^८कंठके च मे समं गतेषु त्रिषु कंपते मनः ॥३२॥
अनार्यमस्त्रिगन्धममित्रकर्म मे नृशंस कृत्वा किमिहाद्य रोदिषि ।
^९नियच्छ वाष्पं भव तुष्टमानसो न ^{१०}संवदत्यश्रु च तच्च कर्म ते ॥३३॥
प्रियेण ^{११}वश्येन हितेन साधुना त्वया सहायेन यथार्थकारिणा ।
^{१२}गतोऽर्यपुत्रो ह्यपुनर्निवृत्तये रमस्व दिष्ट्या सफलः श्रमस्तव ॥३४॥
वरं मनुष्यस्य विचक्षणो रिपुर्न मित्रमप्राज्ञमयोगपेशलं ।

^१ Sic C P.^२ चंदनास्नानान् C.^३ प्रस्रवणैः C P.^४ अत्र C.^५ णाः C P.^६ निश्वास C P.^७ अवसां C.^८ कंठके P.^९ निगच्छ C.^{१०} Ex conj. सखद C P.^{११} प्रियेण C.^{१२} गतार्यपुत्रो P.

सुहृद्वेण ह्यविपश्चिता त्वया कृतः कुलस्यास्य महानुपप्लवः ॥३५॥
 इमा हि शोच्या व्यवमुक्तभूषणाः ^१प्रसक्तवाष्पाविलरक्तलोचनाः ।
 स्थितेऽपि पत्यौ हिमवन्महीसमे प्रनष्टशोभा विधवा इव स्त्रियः ॥३६॥
 इमाश्च विक्षिप्तविटंकबाहवः प्रसक्तपारावतदीर्घनिस्वनाः ।
 विनाकृतास्तेन सहैव रोधनैर्भृशं रुदंतीव विमानपंक्तयः ॥३७॥
 अनर्थकामोऽस्य जनस्य सर्वथा तुरंगमोऽपि ध्रुवमेष ^३कंथकः ^४ ।
 जहार सर्वस्वमितस्तथा हि मे जने प्रसुप्ते निशि रत्नचौरवत् ॥३८॥
 यदा समर्थः खलु सोढुमागतानिषुप्रहारानपि किं पुनः कशाः ।
 गतः कशापातभयात् कथं त्वयं ^५श्रियं गृहीत्वा हृदयं च मे समं ॥३९॥
 अनार्यकर्मा ^६भृशमद्य हेषते नरेन्द्रधिष्यं प्रतिपूरयन्निव ।
 यदा तु निर्वाहयति स्म मे प्रियं तदा हि मूकस्तुरगाधमो
 ऽभवत् ^७ ॥४०॥

यदि ह्यहेषिष्यत बोधयञ्जनं सूरैः क्षितौ वाप्यकरिष्यत ^८ध्वनिं ।
 हनुस्वनं वाजनयिष्यदुत्तमं न चाभविष्यन्मम दुःखमीदृशं ॥४१॥
 इतीह देव्याः परिदेविताश्रयं ^९निशम्य वाप्ययथिताक्षरं वचः ।
 अधोमुखः साश्रुकलः कृताञ्जलिः शनैरिदं छंदक उत्तरं जगौ ॥४२॥
 विगर्हितुं नार्हसि देवि कंथकं ^{१०}न चापि रोषं मयि कर्तुमर्हसि ।
 अनागसौ स्वः ^{११}समवेहिसर्वशो गतो नृदेवः स हि देविदेववत् ॥४३॥
 अहं हि जानन्नपि राजशासनं ^{१२}बलात्कृतः कैरपि ^{१३}दैवतैरिव ।

^१ प्रसक्त° CP.^२ ह° CP.^३ एव P.^४ स्वया P.^५ Ex conj.

अनार्यकं मा CP.

^६ तुरगाधमामवः P.^७ अकरिष्यता CP.^८ परिदे-

वता° O.

^९ कंठ° P.^{१०} अः CP.^{११} बलात्कृतः P.^{१२} देव° O.

उपानयं तूर्णमिमं तुरंगमं^१ तथान्वगच्छं विगतश्रमोऽध्वनि ॥४४॥
 व्रजन्नयं वाजिवरोऽपि नास्पृशन्महीं खुरायैर्विधृतैरिवांतरा ।
 तथैव दैवादिव संयताननो हनुस्वनं नाकृत नाप्यहेषत ॥४५॥
 यदा वहिर्गच्छति पार्थिवात्मजस्तदाभवद्वारमपावृतं स्वयं ।
 तमश्च नैशं रविणेव पाटितं ततोऽपि दैवो विधिरेष^२ गृह्यतां ॥४६॥
 यदाप्रमत्तोऽपि नरेन्द्रशासनाद्गृहे पुरे चैव सहस्रशो जनः ।
 तदा स नाबुध्यत निद्रया हतस्ततोऽपि दैवो विधिरेष^३ गृह्यतां ॥४७॥
 यतश्च वासो वनवाससंमतं^३ विसृष्टमस्मै समये दिवौकसा ।
 दिवि प्रविद्धं मुकुटं च तद्भृतं ततोऽपि दैवो विधिरेष^३ गृह्यतां ॥४८॥
 तदेवमावां नरदेवि दोषतो न तत्प्रयातं^४ प्रतिगंतुमर्हसि ।
 न कामकारो मम नास्य वाजिनः कृतानुयाचः स हि दैवतैर्गतः ॥४९॥
 इति प्रयाणं बहुधैवमद्भुतं निशम्य तास्तस्य महात्मनः स्त्रियः ।
 प्रनष्टशोका इव विस्मयं ययुर्मनोज्वरं प्रव्रजनात्तु लेभिरे ॥५०॥
 विषादपारिप्लवलोचना ततः प्रनष्टपोता कुररीव दुःखिता ।
 विहाय धैर्यं विरुराव गौतमी तताम चैवाश्रुमुखी जगाद च ॥५१॥
 महोर्मिमंतो मृदवोऽसिताः शुभाः पृथक्पृथग्मूलरूहाः समुन्नताः ।
 “प्रचेरितास्ते भुवि तस्य मूर्धजा नरेन्द्रमौलीपरिवेष्टनक्षमाः” ॥५२॥
 प्रलंबबाहुर्मृगराजविक्रमो महर्षभाक्षः कनकोज्ज्वलद्युतिः ।
 विशालवक्षा घनदुंदुभिस्वनस्तथाविधोऽप्याश्रमवासमर्हति ॥५३॥

^१ तथान्वगच्छं विगतं P; तथान्वगच्छन्वि C.

^२ एव P.

^३ निःस्पृष्टं C.

^४ ०तिं C.

^५ ०णं C P.

^६ Sic MSS. (cf. viii, 75). The Mahābh. has *praverita*

(*pra + rā + irita*).

^७ ०परिवेष्टनक्षमाः C.

अभागिनी नूनमियं वसुंधरा तमार्यकर्माणमनुत्तमं प्रति^१ ।
गतस्ततोऽसौ गुणवान् हि तादृशो नृपः प्रजाभाग्यगुणैः
प्रसूयते ॥५४॥

सुजातजालावततांगुली मृदू निगूढगुल्फौ विषपुष्पकीमलौ ।
वनांतभूमिं^२ कठिनां कथं नु तौ^३ सचक्रमध्यौ चरणौ गमिष्यतः ॥५५॥
विमानपृष्ठे शयनासनोचितं महार्हवस्त्रागुरुचंदनार्चितं ।
कथं नु शीतोष्णजलागमेषु तच्छरीरमोजस्वि वने भविष्यति ॥५६॥
कुलेन सत्त्वेन बलेन वर्चसा श्रुतेन लक्ष्म्या वयसा च गर्वितः ।
प्रदातुमेवाभ्युदितो न याचितुं कथं स भिक्षां परतश्चरिष्यति ॥५७॥
शुचौ शयित्वा शयने हिरण्मये प्रबोध्यमानो निशि तूर्यनिस्वनैः ।
कथं वत स्वप्स्यति सोऽद्य मे^४ व्रती पटैकदेशांतरिते महीतले ॥५८॥
इमं विलापं करुणं निशम्य ता भुजैः परिष्वज्य परस्परं स्त्रियः ।
विलोचनेभ्यः सलिलानि तत्पत्रुर्मधूनि पुष्पेभ्य इवेरिता
लताः ॥५९॥

ततो धरायामपतद्यशोधरा विचक्रवाकेव रथांगसाह्वया ।
शनैश्च तत्तद्विललाप विक्लवा मुहुर्मुहुर्गद्गदरुद्धया गिरा ॥६०॥
स मामनाथां सहधर्मचारिणीमपास्य धर्मं यदि कर्तुमिच्छति ।
कुतोऽस्य धर्मः सहधर्मचारिणीं विना तपो यः परिभोक्तुमि
च्छति ॥६१॥

शृणोति नूनं स न पूर्वपार्थिवान् महासुदर्शप्रभृतीन् पितामहान्

^१ Ex conj. पतिं C : पति P.

^२ कथिनां C.

^३ Ex conj. मौ C P.

मा P. सहधर्मं C.

वनानि पत्नीसहितानुपेयुषस्तथा स धर्मं मदृते चिकीर्षति ॥६२॥
 मखेषु वा वेदविधानसंस्कृतौ न दंपती पश्यति दीक्षिताबुभौ ।
 समं^१ बुभुक्षू परतोऽपि तत्फलं ततोऽस्य जातो मयि धर्ममत्सरः ॥६३॥
 ध्रुवं स जानन् मम धर्मवल्लभो^२ मनः प्रियेऽप्याकलहं मुहुर्मिथः ।
 सुखं विभीर्मानमपहाय^३ रोषणां महेंद्रलोकेऽप्सरसो जिघृक्षति ॥६४॥
 इयं तु चिन्ता मम कीदृशं नु ता वपुर्गुणं बिभ्रति तत्र योषितः ।
 वने यदर्थं स तपांसि तप्यते श्रियं च हित्वा मम भक्तिमेव च ॥६५॥
 न खल्वियं स्वर्गसुखाय मे स्पृहा न तज्जनस्यात्मवतोऽपि दुर्लभं^४ ।
 स तु प्रियो मामिह वा परत्र वा कथं न जह्यादिति मे मनोरथः ॥६६॥
 अभागिनी यद्यहमायतेक्षणं शुचिस्मितं भर्तुरुदीक्षितुं मुखं ।
 न मंदभाग्योऽर्हति राहुलोऽप्ययं कदाचिदंके परिवर्तितुं पितुः ॥६७॥
 अहो नृशंसं सुकुमारवर्चसः^५ सुदारुणं तस्य मनस्विनो मनः ।
 कलप्रलापं द्विषतोऽपि हर्षणं शिशुं सुतं यस्यजतीदृशं स्वतः ॥६८॥
 ममापि कामं हृदयं सुदारुणं शिलामयं वाण्ययसापि वा कृतं ।
 अनाथवच्छ्रीरहिते सुखोचिते वनं गते भर्तरि यन्न दीर्यते ॥६९॥
 इतीह देवी पतिशोकमूर्छिता रुरोद दध्यौ विललाप चासकृत् ।
 स्तभावधीरापि हि सा सती शुचा धृतिं न सस्मार चकार नो
 ह्रियं ॥७०॥

ततस्तथा शोकविलापविक्रवां यशोधरां प्रेक्ष्य वसुंधरागतां ।
 महारविंदैरिव वृष्टिताडितैर्मुखैः सवाष्पैर्वनिता विचुक्रुशुः ॥७१॥

^१ Ex conj. बुभुक्षुः परितोऽपि C P. The Chinese supports *paratah*. ^२ भं P :
 (वत्सलो C pr. manu, but not D.) ^३ उपहाय P. ^४ दुर्लभं C P. ^५ वत्सलः C P.

¹समाप्रजाप्यः कृतहोममंगलो नृपस्तु देवायतनाद्विनिर्णयौ ।
 जनस्य तेनार्त्तरवेण² चाहतश्चाल वज्रध्वनिनेव वारणः ॥७२॥
 निशाम्य³ च छंदककंथकावुभौ सुतस्य संश्रुत्य च निश्चयं स्थिरं ।
 पपात शोकाभिहतो महीपतिः शचीपतेर्वृत्त इवोत्सवे ध्वजः ॥७३॥
 ततो मुहूर्ते सुतशोकमोहितो⁵ जनेन तुल्याभिजनेन धारितः ।
 निरीक्ष्य दृष्ट्या जलपूर्णया हयं महीतलस्थो विललाप पा-
 र्थिवः ॥७४॥

बहूनि कृत्वा समरे प्रियाणि मे महत्त्वया कंथक⁶ विप्रियं कृतं ।
 गुणप्रियो येन वने स⁷ मे प्रियः प्रियोऽपि सन्नप्रियवत् प्रचे-
 रितः⁸ ॥७५॥

तदद्य मां वा नय तत्र यत्र स व्रज द्रुतं वा पुनरेवमानय ।
 ऋते हि तस्मान्मम नास्ति जीवितं⁹ विगाढरोगस्य सदौषधा-
 दिव ॥७६॥

सुवर्णेनिष्ठीविनि मृत्युना हृते सुदुष्करं यन्न ममार¹⁰ संजयः ।
 अहं पुनर्धर्मरतौ सुते गतेऽमुमुक्षुरात्मानमनात्मवानिव ॥७७॥
 विभोर्देशस्तत्रकृतः प्रजापतेः परापरज्ञस्य विवस्वदात्मनः ।
 प्रियेण पुत्रेण सता विनाकृतं कथं न मुह्यद्भि¹¹ मनो मनोरपि ॥७८॥
 अजस्य राज्ञस्तनयाय धीमते नराधिपायेंद्रसखाय मे स्पृहा ।
 गते वनं यस्तनये दिवं गतो न मोघवाष्पः कृपणं¹² जिजीव ह ॥७९॥

¹ समाप्य° C.² °न P.³ So CP here and x. 3.⁴ °कंठक° P.⁵ °शोकमोहमोहितो P; °शोकमूर्च्छिमोहितो C with the मूर्च्छि dotted above.⁶ Sic CP.⁷ Ex conj. वनेष P; चनेष C.⁸ Sic MSS.: cf. sup. 52.⁹ विगाध° CP.¹⁰ Ex conj. संजयः CP.¹¹ मुह्यद्भि C.¹² °न C.

प्रचक्ष्व मे भद्र ¹ तदाश्रमाजिरं हृतस्त्वया यच्च मे जलांजलिः ।
 इमे परीप्सन्ति हि ते पिपासवो ममासवः प्रेतगतिं यियासवः ॥८०॥
 इति तनयवियोगजातदुःखं क्षितिसदृशं सहजं विहाय धैर्यं ।
 दशरथ इव रामशोकवश्यो बहु विललाप नृपो विसंज्ञकल्पः ॥८१॥
 श्रुतविनयगुणान्वितस्ततस्तं मत्तिसचिवः प्रवयाः पुरोहितश्च ।
 अवधृतमिदमूचतुर्यथावन्न च परितप्तमुखौ न चाप्यशोकौ ॥८२॥
 त्यज नरवर शोकमेहि धैर्यं कुधृतिरिचार्हसि धीर नाश्रु मोक्षं ।
² स्रजमिव मृदितामपास्य लक्ष्मीं भुवि बहवो हि नृपा वनान्य-
 भीयुः ॥८३॥

अपि च नियत एष तस्य भावः स्मर वचनं तदृषेः पुरासितस्य ।
 न हि स दिवि न चक्रवर्तिराज्ये क्षणमपि वासयितुं सुखेन
 शक्यः ॥८४॥

यदि तु नृवर कार्य एव यत्नस्त्वरितमुदाहर यावदत्र यावः ।
 बहुविधमिह युद्धमस्तु तावत्तव तनयस्य विधेश्च तस्य तस्य ॥८५॥
 नरपतिरपि तौ शशास तस्माद्भुतमित एव युवामभिप्रयातं ।
 न हि मम हृदयं प्रयाति ³ शान्तिं वनशकुनेरिव पुचलालसस्य ॥८६॥
 परममिति नरेन्द्रशासनात्तौ ययतुरमात्यपुरोहितौ वनं तत् ।
 कृतमिति सवधूजनः सदारो नृपतिरपि प्रचकार शेषकार्यं ॥८७॥

इति श्रीबुद्धचरिते महाकाव्येऽंतःपुरविलापो नामाष्टमः
 सर्गः ॥८॥

¹ तम् P.² अक्षं C.³ प्रयाति C.

BOOK IX¹.

ततस्तदा मञ्चिपुरोहितौ तौ वाष्पप्रतोदाभिहतौ नृपेण² ।
विद्वौ सदश्वाविव सर्वयत्नात्सौहार्दशीघ्रं ययतुर्वनं तत् ॥ १ ॥
तमाश्रमं जातपरिश्रमौ तावुपेत्य काले सदृशानुयाचौ ।
राजर्द्धिमुत्सृज्य विनीतचेष्टावुपेयतुर्भार्गवधिष्यमेव⁴ ॥ २ ॥
तौ न्यायतस्तं प्रतिपूज्य विप्रं तेनार्चितौ तावपि चानुरूपं ।
कृतासनौ भार्गवमासनस्थं छित्त्वा कथामूचतुरात्मकृत्यं ॥ ३ ॥
शुद्धौजसः शुद्धविशालकीर्तेरिक्ष्वाकुवंशप्रभवस्य राज्ञः ।
इमं जनं वेत्तु भवानधीरं श्रुतयहे मञ्चपरियहे च ॥ ४ ॥
तस्यैककल्पस्य जयंतकल्पः पुत्रो⁵ जरामृत्युभयं तितीर्षुः ।
इहाभ्युपेतः किल⁶ तस्य हेतोरावामुपेतौ भगवानवैतु ॥ ५ ॥
तौ सोऽब्रवीदस्ति स दीर्घबाहुः प्राप्नः कुमारो न तु⁷ नावबुद्धः ।
धर्मोऽयमावर्तक इत्यवेत्य यातस्वराडाभिमुखो मुमुक्षुः ॥ ६ ॥
⁸ तस्मात्ततस्तावुपलभ्य तत्त्वं तं विप्रमामन्त्य तदैव सद्यः ।
खिन्नावखिन्नाविव राजपुत्रः⁹ प्रसन्नतुस्तेन¹⁰ यतः स यातः ॥ ७ ॥
¹¹ यांती ततस्त्री¹² सुजया विहीनमपश्यतां तं वपुषा ज्वलंतं ।

¹ This book has several lacunae.

² न C.

³ वेष्टी C.

⁴ धिष्यमेव P.

⁵ जरामृत्यु P.

⁶ Ex conj. कश्चि C P. [The Tibetan has *grag*, 'it is reported,'

H. W.]

⁷ नाव P.

⁸ तस्मादतस्त्री P.

⁹ प्रसन्नतुः C P.

¹⁰ यतुः

स यावः C pr. manu.

¹¹ यात्री C.

¹² Sic C P. Query सजया ?

¹ नृपोपविष्टं पथि वृक्षमूले ² सूर्यं घनाभोगमिव प्रविष्टं ॥ ८ ॥
 यानं विहायोपययौ ततस्तं पुरोहितो मंचधरेण सार्धं ।
 यथा वनस्थं सहवामदेवो रामं दिदृक्षुर्मुनिरौर्वशेयः ³ ॥ ९ ॥
 तावर्चयामासतुरर्हतस्तं ⁴ दिवीव शुक्रांगिरसौ महेंद्रं ।
 प्रत्यर्चयामास स चार्हतस्तौ दिवीव शुक्रांगिरसौ महेंद्रः ॥ १० ॥
 कृताभ्यनुज्ञावभितस्ततस्तौ निषीदतुः शाक्यकुलध्वजस्य ।
 विरेजतुस्तस्य च संनिकर्षे पुनर्वसू योगगताविवेदोः ॥ ११ ॥
 तं वृक्षमूलस्थमभिज्वलंतं पुरोहितो राजसुतं वभाषे ।
 यथोपविष्टं दिवि पारिजाते ⁵ बृहस्पतिः शक्रसुतं जयंतं ॥ १२ ॥
 तच्छोकशल्ये हृदयावगाढे ⁶ मोहं गतो भूमितले मुहूर्तं ।
 कुमार राजा नयनावुवर्षो यत्त्वामवीचत्तदिदं निबोध ⁷ ॥ १३ ॥
 जानामि धर्मं प्रति निश्चयं ते परैर्मि ⁸ तेऽद्याविनमेतमर्थं ।
 अहं त्वकाले वनसंश्रयात्ते शोकाग्निनाग्निप्रतिमेन दह्ये ॥ १४ ॥
 तदेहि धर्मप्रिय मत्प्रियार्थं धर्मार्थमेव त्यज बुद्धिमेतां ।
 अयं हि मा ⁹ शोकरयः प्रवृद्धो नदीरयः कूलमिवाभिहंति ॥ १५ ॥
 मेघांबुकक्षाद्रिषु या हि वृत्तिः ¹⁰ समीरणार्कान्निमहाशनीनां ।
 तां ¹¹ वृत्तिमस्मासु करोति शोको विकर्षणोच्छोषणदाहभेदैः ॥ १६ ॥
 तद्बुद्ध्वा तावदसुधाधिपत्यं काले वनं यास्यसि शास्त्रदृष्टे ।

¹ Ex conj. नृपोपविष्टं C P.

² Ex conj. सूर्याघना C P.

³ शेषः C P.

⁴ चर्हती तं P.

⁵ पारिजाती C.

⁶ धे P.

⁷ धः C.

⁸ Ex conj.

तेवाविनिमित्तं C P.

⁹ मे P.

¹⁰ Ex conj. वृत्तिः C P.

¹¹ वृत्तिम् P :

वृत्तम् C.

अनिष्टबंधौ कुरु मायुपेक्षां¹ सर्वेषु भूतेषु दया हि धर्मः ॥१७॥
 न चैष धर्मो वन एव सिद्धः पुरेऽपि सिद्धिर्नियता यतीनां ।
 बुद्धिश्च यत्नश्च निमित्तमत्र वनं च लिंगं च² हि भीरुचिह्नं ॥१८॥
 मौलीधरैरंसविषक्तहारैः³ केयूरविष्टभस्रजैर्नरेन्द्रैः ।
 लक्ष्म्यंकमध्ये परिवर्तमानैः प्राप्नो गृहस्थैरपि मोक्षधर्मः ॥१९॥
 ध्रुवानुजौ यौ⁴ बलिवज्रबाहू वैभ्राजमाषाढमथांतिदेवं ।
 विदेहराजं जनकं तथैव⁵ पाकदुमं सेनजितश्च राज्ञः ॥२०॥
 एतान् गृहस्थान् नृपतीनवेहि नैःश्रेयसे धर्मविधौ विनीतान् ।
 उभेऽपि⁶ तस्माद्युगपद्भजस्व चित्ताधिपत्यं च नृपश्रियं च ॥२१॥
 इच्छामि हि त्वामुपगुह्य गाढं कृताभिषेकं सलिलार्द्रमेव ।
 धृतातपत्रं समुदीक्षमाणस्तेनैव हर्षेण वनं प्रवेष्टुं ॥२२॥
 इत्यब्रवीद्भूमिपतिर्भवंतं वाक्येन वाष्पयथिताक्षरेण ।
 श्रुत्वा भवानर्हति तत्प्रियार्थं स्नेहेन तत्स्नेहमनुप्रयातुं ॥२३॥
 शोकांभसि त्वत्प्रभवे ह्यगाधे⁷ दुःखार्णेवे मज्जति शाक्यराजः ।
⁸ तस्मात्तमुत्तारय नाथहीनं निराश्रयं मग्नमिवार्णेवे गां¹⁰ ॥२४॥
 भीष्मेण गंगोदरसंभवेन रामेण रामेण च भार्गवेण¹¹ ।
 श्रुत्वा कृतं कर्म पितुः प्रियार्थं पितुस्त्वमप्यर्हसि कर्तुमिष्टं ॥२५॥
 संवर्धयित्रीं च समेहि देवीमगस्त्यजुष्टां दिशमप्रयातां ।

¹ मायुपेक्षां C.² व C P.³ अंसविषक्तं C P (P has अंसुं).⁴ Ex conj. ध्रुवा - वीयौ C P, with hiatus marked.⁵ Ex conj. या - दुमसे C;

या - दुमं से P, with hiatus marked.

⁶ Sic C P!⁷ अक्षमावः C; अक्षमावः P.⁸ न्हे P.⁹ तस्मात्त्वम् P.¹⁰ गौः C.¹¹ न P.

प्रनष्टवत्सामिव वत्सलां गामजस्रमात्ता कलितुं² न चार्हसि ॥२६॥
 हंसेन हंसीमिव विप्रयुक्तां त्यक्तां गजेनेव वने करेणुं ।
 आत्ता सनाथामपि नाथहीनां चातुं वधूमर्हसि दर्शनेन ॥२७॥
 एकं सुतं बालमनर्हदुःखं संतापसंतप्त¹ * * * ।
 तं राहुलं मोक्षय बंधुशोकाद्राहूपसर्गादिव पूर्णचंद्रं ॥२८॥
 शोकाग्निना त्वद्विरहेंधनेन⁴ निःश्वासधूमेन तमःशिखेन ।
 त्वद्दर्शनार्थं हति दह्यमानः⁶ सोऽतःपुरं चैव पुरं च कृत्स्नं ॥२९॥
 स बोधिसत्त्वः परिपूर्णसत्त्वः श्रुत्वा वचस्तस्य पुरोहितस्य ।
 ध्यात्वा मुहूर्तं गुणवद्गुणज्ञः प्रत्युत्तरं प्रश्नितमित्युवाच ॥३०॥
 अवैमि भावं तनयप्रसक्तं⁷ विशेषतो यो मयि भूमिपस्य⁸ ।
 जानन्नपि व्याधिजराविपद्भ्यो भीतस्त्वगत्या स्वजनं त्यजामि ॥३१॥
 द्रष्टुं प्रियं कः स्वजनं हि नेच्छेन्नासौ यदि स्यात्प्रियविप्रयोगः ।
 यदा तु भूत्वापि⁹ भवेद्वियोगस्ततो गुरुं¹⁰ स्निग्धमपि त्यजामि ॥३२॥
 मद्भेतुकं यत्तु नराधिपस्य शोकं¹¹ भवानर्हति न प्रियं मे ।
 यत्स्वप्नभूतेषु समागमेषु संतप्यते भाविनि विप्रयोगैः ॥३३॥
 एवं च ते निश्चयमेतु बुद्धिर्दृष्ट्वा¹² विचित्रं विविधप्रचारं ।
 संतापहेतुर्न सुतो न बंधुरज्ञाननैमित्तिक एष तापः ॥३४॥

¹ °णा° C P.² Glossed in C as त्यक्तुं ?³ A hiatus here in C P. C gives

only संतापसंत. The तं of c not in C.

⁴ निश्वास° C P.⁵ A blank in the MSS.

between °ना and च्छति.

⁶ The MSS. have a blank between °मान and पुरं चैव.⁷ Ex conj. The MSS. read तनयं with a blank after it.⁸ Ex conj. भूमिपस्य C P.⁹ Ex conj. भूत्वापि ---- योग° C P.¹⁰ गुरु C P.¹¹ Ex conj. भवानार्हति

P; भवानार्हसि C.

¹² So P (perhaps प्रचारं); विचि ---- प्रचारं C.

यदाध्वगानामिव संगतानां काले वियोगो नियतः प्रजानां ।
 प्राज्ञो जनः को नु भजेत¹ शोकं² बंधुप्रियः सन्नपि बंधुहीनः ॥३५॥
 इहैति हित्वा स्वजनं परत्र प्रलभ्य चेहापि पुनः प्रयाति ।
 गत्वापि तत्राप्यपरत्र गच्छेत्येवं जनो योगिनि कोऽनुरोधः³ ॥३६॥
 यदा च गर्भात्प्रभृति⁴ प्रजानां * * * नुवधाय मृत्युः ।
 कस्मादकाले वनसंश्रयं मे पुत्रप्रियस्तत्र भवानवोचत् ॥३७॥
 भवत्यकालो विषयाभिपत्तौ⁵ कालस्तथैवाभिविधौ प्रदिष्टः⁶ ।
 कालो जगत्कर्षति सर्वकालानर्चाहेके श्रेयसि सर्वकालः ॥३८॥
 राज्यं मुमुक्षुर्मयि यच्च राजा⁷ तदप्युदारं सदृशं पितुश्च ।
⁸ प्रतिग्रहीतुं मम न क्षमं तु लोभादपथ्यान्नमिवातुरस्य ॥३९॥
 कथं नु⁹ मोहायतनं नृपत्वं क्षमं प्रपत्तुं विदुषा नरेण ।
 सोऽवेगता यत्र मदः श्रमश्च¹⁰ परोपचारेण च धर्मपीडा ॥४०॥
 जांबूनदं हर्म्यमिव प्रदीपं विषेण संयुक्तमिवोत्तमान्नं ।
 याहाकुलं च स्थि[तं]¹¹ * * * * * ॥४१॥
 इत्यात्मविज्ञानगुणानुरूपं मुक्तस्पृहं¹² हेतुमदूर्जितं च ।
 श्रुत्वा नरेन्द्रात्मजमुक्तवन्नं प्रत्युत्तरं मंचधरोऽप्युवाच ॥४२॥
 यो निश्चयो मंचवरस्तवायं नायं न युक्तो न तु कालयुक्तः ।

¹ Ex conj. भजेत्स O; भजेत् P.

² Ex conj. बंधु ----- हीनः C P.

³ Corrupt? For the Tibetan see note in Appendix.

⁴ C P have a hiatus after प्र

down to नुवधाय.

⁵ O P have a hiatus before सथैवाविधौ. I conjecture *abhiri-dhau* (cf. Pān. iii. 3. 44).

⁶ प्रविष्टः C P, but O has a marginal correction प्रदिष्टः.

⁷ Ex conj. राज्यं C; राज्यं P.

⁸ प्रतिग्रहीतुं C P.

⁹ न C P.

¹⁰ Ex conj.

परापचारेण C P.

¹¹ क्षि P. Here follows a long hiatus in C P. It occupies

719-734 in Beal's translation.

¹² स्पृहं C.

शोकाय हित्वा पितरं वयःस्थं स्याद्धर्मकामस्य हि ते न धर्मः ॥४३॥
 नूनं च बुद्धिस्तव नातिसूक्ष्मा^१ धर्मार्थकामेष्वविचक्षणा वा ।
 हेतोरदृष्टस्य फलस्य यत्त्वं प्रत्यक्षमर्थं परिभूय यासि ॥४४॥
 पुनर्भवोऽस्तीति च केचिदाहुर्नास्तीति केचिन्नियतं प्रतिज्ञाः ।
 एवं यदा संशयितोऽयमर्थस्तस्मात् क्षमं भोक्तुमुपस्थिता श्रीः ॥४५॥
 भूयः प्रवृत्तिर्यदि काचिदस्ति रस्यामहे तत्र यथोपपत्तौ ।
 अथ प्रवृत्तिः परतो न काचित्तिद्धोऽप्रयत्नाज्जगतोऽस्य मोक्षः ॥४६॥
 अस्तीति केचित्परलोकमाहुर्मोक्षस्य योगं न तु वर्णयन्ति ।
 अग्रेर्यथा ह्युष्णमपां द्रवत्वं तद्वत्प्रवृत्तौ प्रकृतिं वदन्ति ॥४७॥
 केचित्स्वभावादिति वर्णयन्ति शुभाशुभं चैव भवाभवौ^३ च ।
 स्वाभाविकं सर्वमिदं च यस्मादतोऽपि मोघो भवति प्रयत्नः ॥४८॥
 यदिन्द्रियाणां नियतः प्रचारः प्रियाप्रियत्वं विषयेषु चैव ।
 संयुज्यते यज्जरयात्तिभिश्च कस्तत्र यत्नो ननु स स्वभावः ॥४९॥
 अद्भिर्हुताशः शममभ्युपैति तेजांसि चापो गमयन्ति^४ शोषं ।
 भिन्नानि भूतानि शरीरसंस्थान्येक्यं च^५ दत्त्वा जगदुद्धन्ति ॥५०॥
 यत्पाणिपादोदरपृष्ठमूर्ध्ना^६ निर्वर्तते गर्भगतस्य भावः ।
 यदात्मनस्तस्य च तेन योगः स्वाभाविकं तत्कथयन्ति तज्ज्ञाः ॥५१॥
 कः कंटकस्य प्रकरोति तैक्षण्यं विचित्रभावं मृगपक्षिणां वा ।
 स्वभावतः सर्वमिदं प्रवृत्तं न कामकारोऽस्ति कुतः प्रयत्नः ॥५२॥
 सर्गे वदन्तीश्वरतस्तथान्ये तत्र प्रयत्ने पुरुषस्य कोऽर्थः ।

^१ सूक्ष्मा C.^२ नियतः C.^३ भवं P.^४ Ex conj. चापः शमयन्ति CP.^५ वहत्वा P.^६ मूर्ध्ना निर्वर्तते P.

य एव हेतुर्जगतः प्रवृत्तौ हेतुर्निवृत्तौ नियतः स एव ॥५३॥
 केचिद्वदन्त्यात्मनिमित्तमेव प्रादुर्भवं चैव भवक्षयं च ।
 प्रादुर्भवं तु प्रवदन्त्ययत्नाद्यत्नेन मोक्षाधिगमं ब्रुवन्ति ॥५४॥
 नरः पितृणामनृणः प्रजाभिर्वेदैर्ऋषीणां क्रतुभिः सुराणां ।
 उत्पद्यते सार्धमृणैस्त्रिभिस्तैर्यस्यास्ति मोक्षः किल तस्य मोक्षः ॥५५॥
 इत्येवमेतेन विधिक्रमेण मोक्षं सयत्नस्य वदन्ति तज्ज्ञाः ।
 प्रयत्नवंतोऽपि हि विक्रमेण मुमुक्षवः खेदमवाप्नुवन्ति ॥५६॥
 तत्सौम्य मोक्षे यदि भक्तिरस्ति न्यायेन सेवस्व विधिं यथोक्तं ।
 एवं भविष्यत्युपपत्तिरस्य संतापनाशश्च नराधिपस्य ॥५७॥
 या च प्रवृत्ता भवदोषबुद्धिस्तपोवनेभ्यो भवनं प्रवेष्टुं ।
 तत्रापि चिन्ता^१ तव तात माभूत् पूर्वोऽपि जग्मुः स्वगृहं वनेभ्यः ॥५८॥
 तपोवनस्थोऽपि वृतः प्रजाभिर्जगाम राजा पुरमंबरौषः ।
 तथा महीं विप्रकृतामनार्यैस्तपोवनादेत्य ररक्ष रामः ॥५९॥
 तथैव^२ शाल्वाधिपतिर्दुमाक्षो वनात्ससूनुः स्वपुरं प्रविश्य ।
 ब्रह्मर्षिभूतश्च मुनेर्वशिष्ठादध्रे श्रियं सांकृतिरन्तिदेवः^३ ॥६०॥
 एवंविधा धर्मयशःप्रदीप्ता वनानि हित्वा भवनान्यभीयुः ।
 तस्मान्न दोषोऽस्ति गृहं प्रवेष्टुं^४ तपोवनाद्धर्मनिमित्तमेव ॥६१॥
 ततो वचस्तस्य निशम्य मंचिणः प्रियं हितं चैव नृपस्य चक्षुषः ।
 अनूनमव्यस्तमंसक्तमदुतं धृतौ स्थितो राजसुतोऽब्रवीद्वचः ॥६२॥

^१ तव ता omitted in P; तात not clear in C; तामत D.

^२ शाल्व° C.

^३ सांकृति° P. See note in Appendix.

^४ प्रयातुं C.

^५ Ex conj. अव्यक्तम-

शक्त° C; अव्यक्तमशक्त° P.

इहास्ति नास्तीति य एष संशयः परस्य वाक्यैर्न ममात्र निश्चयः ।
 अवेत्य तत्त्वं तपसा शमेन वा स्वयं^१ ग्रहीष्यामि यदत्र निश्चितं ॥६३॥
 न मे क्षमं संगतं हि दर्शनं^२ ग्रहीतुमव्यक्तपरं पराहतं ।
 बुद्धः परप्रत्ययतो हि को व्रजेज्जनोऽधकारेऽध इवाधदेशितः^३ ॥६४॥
 अदृष्टतत्त्वस्य सतोऽपि किं तु मे शुभाशुभे संशयिते^४ शुभे मातिः ।
 वृथापि खेदोऽपि वरं शुभात्मनः सुखं न तत्त्वेऽपि विगर्हिता-
 त्मनः ॥६५॥

इमं तु दृष्ट्वागममव्यवस्थितं यदुक्तमाप्तिस्तदेवेहि^५ साध्विति ।
 ग्रहीणदोषत्वमेवेहि^६ चाप्रतां ग्रहीणदोषो ह्यनृतं न वक्ष्यति ॥६६॥
 गृहप्रवेशं प्रति यच्च मे भवानुवाच रामप्रभृतीन् निदर्शनं ।
 न ते प्रमाणं न हि धर्मेनिश्चयेष्वलं प्रमाणाय परिश्रुतव्रताः ॥६७॥
 तदेवमप्येव रविर्महीं पतेदपि^७ स्थिरत्वं हिमवान् गिरिस्त्यजेत् ।
 अदृष्टतत्त्वो विषयोन्मुखेन्द्रियः श्रयेय न त्वेव गृहान् पृथग्जनः ॥६८॥
 अहं विशेषं^८ ज्वलितं हुताशनं^९ न चाकृतार्थः प्रविशेयमालयं ।
 इति प्रतिज्ञां सचकार गर्वितो^{१०} यथेष्टमुत्थाय च निर्ममो^{११} ययौ ॥६९॥
 ततः सवाष्पौ सचिवद्विजावुभौ निशम्य तस्य स्थिरमेव निश्चयं ।
 विषण्वक्त्वावनुगम्य दुःखितौ शनैरगत्या पुरमेव जग्मतुः ॥७०॥
 तत्त्वेहादथ नृपतेश्च भक्तितस्तौ सापेक्षं^{१२} प्रतिययतुश्च तस्थतुश्च ।
 दुर्धर्षे रविमिव दीप्तात्मभासा तं द्रष्टुं न हि पथि शेक्तुर्न
 मोक्तुं ॥७१॥

^१ गृ० CP.^२ देशिकः C.^३ संशयिते CP.^४ अनेहि CP.^५ अवि P.^६ विशेषं C.^७ हुताशनं C.^८ यथेष्टं C.^९ निर्ममो P.^{१०} सापेक्षं P.

तौ ज्ञातुं परमगतेर्गतिं तु तस्य प्रच्छन्नांश्चरपुरुषाञ्छुचीन् विधाय ।
 राजानं प्रियसुतलालसं नु गत्वा द्रष्ट्यावः कथमिति जग्मतुः
 कथंचित् ॥७२॥

इति श्रीबुद्धचरिते महाकाव्ये कुमारान्वेषणो¹ नाम
 नवमः सर्गः ॥९॥

¹ Sic C P ; ण्ण ?

BOOK X.

स राजवत्सः पृथुपीनवक्षास्तौ हव्यमंचाधिकृतौ विहाय ।
 उत्तीर्य गंगां प्रचलत्तरंगां¹ श्रीमद्गृहं राजगृहं जगाम ॥१॥
 शैलैः सुगुप्तं च विभूषितं च धृतं च पूतं च शिवैस्तपोदैः ।
 पंचाचलांकं नगरं प्रपेदे शान्तः स्वयंभूरिव नाकपृष्ठं ॥२॥
 गांभीर्यमोजश्च निशाम्य² तस्य वपुश्च दीप्तं पुरुषानतीत्य ।
 विसिस्मिये तच्च जनस्तदानीं³ स्थाणुव्रतस्येव वृषध्वजस्य ॥३॥
 तं प्रेक्ष्य योऽन्येन ययौ स तस्थौ यश्चात्र तस्थौ पथि सोऽन्वगच्छत् ।
 दुतं ययौ यः सद्यं सधीरं यः कश्चिदास्ते स्म स चोत्पपात ॥४॥
 कश्चित्तमानर्चं जनः कराभ्यां सत्कृत्य कश्चिच्छिरसा ववंदे ।
 स्निग्धेन कश्चिद्वचसाभ्यनन्दन्नैवं जगामाप्रतिपूज्य कश्चित् ॥५॥
 तं जिह्रियुः प्रेक्ष्य विचित्रवेशाः प्रकीर्णवाचः पथि मौनमीयुः ।
 धर्मस्य साक्षादिव संनिर्घोषा⁴ कश्चिदन्यायमतिर्वभूव ॥६॥
⁵ अन्यक्रियाणामपि राजमार्गे स्त्रीणां नृणां वा बहुमानपूर्वं ।
 तदेव कल्पं नरदेवसूचं⁶ निरीक्षमाणा⁷ न तु तस्य दृष्टिः ॥७॥
 भुवौ ललाटं मुखमीक्षणं वा वपुः करौ वा चरणौ गतिं वा ।

¹ *तुरंगां C.

² So O P here and viii. 73.

³ स्थाणु C.

⁴ *कर्वे न P D,

and so O perhaps pr. m.

⁵ अन्यक्रियाणां C.

⁶ सूचं corrected in margin

of C to सूतं, D has सूतं.

⁷ निरीक्षमाणा C P.

यदेव यस्तस्य ददर्श तत्र तदेव ¹ तस्यानुबन्धं चक्षुः ॥ ८ ॥
 दृष्ट्वा ² शुभोर्णभुवमायताक्षं ज्वलच्छरीरं शुभजालहस्तं ।
 तं भिक्षुवेशं क्षितिपालनाहं संचुक्षुभे राजगृहस्य लक्ष्मीः ॥ ९ ॥
 श्रेण्योऽथ भर्ता मगधाजिरस्य बाह्याद्विमानाद्विपुलं जनौघं ।
 ददर्श पप्रच्छ च तस्य हेतुं ततस्तस्मै पुरुषः शशंस ॥ १० ॥
 ज्ञानं परं वा पृथिवीश्रियं वा ³ विप्रैर्य उक्तोऽधिगमिष्यतीति ।
 स एव शाक्याधिपतेस्तनूजो ⁴ निरीक्ष्यते प्रव्रजितो जनेन ॥ ११ ॥
 ततः श्रुतार्थो मनसा गतार्थो राजा बभाषे पुरुषं तमेव ।
 विज्ञायतां क्व प्रतिगच्छतीति तथेत्यथैनं पुरुषोऽन्वगच्छत् ॥ १२ ॥
 अलोलचक्षुर्युगमात्रदर्शी निवृत्तवाग्यन्त्रितमन्दगामी ।
 चचार भिक्षां स तु भिक्षुवर्यो ⁵ निधाय गात्राणि चलं च चेतः ॥ १३ ॥
 आदाय भैक्षं च यथोपपन्नं ययौ गिरेः ⁶ प्रस्रवणं विविक्तं ।
 न्यायेन तत्राभ्यवहृत्य चैनन्महीधरं ⁷ पाण्डवमारुरोह ॥ १४ ॥
 तस्मिन्वने लोध्रवनोपगूढे मयूरनादप्रतिपूर्णकुंजे ।
 काषायवासाः स बभौ नृसूर्यो यथोदयस्योपरि बालसूर्यः ॥ १५ ॥
 तत्रैवमालोक्य स राजभृत्यः ⁸ श्रेण्याय राज्ञे कथयांचकार ।
 संश्रुत्य राजा स च बाहुमान्यात्तत्र प्रतस्थे निभृतानुयाचः ॥ १६ ॥
 स पाण्डवं ⁹ पाण्डवतुल्यवीर्यः शैलोत्तमं शैलसमानवर्ष्मा ।

¹ Ex conj. तस्यानुबन्धं C; तस्याश्च बन्धं D; तस्याश्च बन्धं P. ² Ex conj.

(Cf. i. 65, c.) शुभं चभुवं C P. [The Tibetan has 'smin-ma mjod-spu-dan beas,' i.e. bhrū-ūrnā-anvita. H. W.] ³ Ex conj. विप्रैर्य C P. ⁴ निरीक्ष्यते C.

⁵ चक्षुः P. ⁶ प्रस्रवणं C. ⁷ पाण्डवं P, cf. sloka 17. ⁸ श्रेण्याय C P.

⁹ पाण्डवं P.

मौलीधरः सिंहगतिर्नृसिंहश्चलत्सटः¹ सिंह इवारुरोह ॥१७॥
 चलस्य तस्योपरि शृंगभूतं शान्तिद्रियं पश्यति बोधिसत्त्वं ।
 पर्येकमास्थाय विरोचमानं शशंकमुद्यंतमिवाभकूटात् ॥१८॥
 तं रूपलक्ष्म्या च शमेन चैव धर्मस्य निर्माणमिवोपदिष्टं ।
 सविस्मयः प्रश्रयवान् नरेन्द्रः स्वयंभुवं शक्र इवोपतस्थे ॥१९॥
 तं न्यायतो न्यायवतां वरिष्ठः समेत्य पप्रच्छ च धातुसाम्यं ।
 स चाप्यवोचत्सदृशेन साम्रा नृपं मनःस्वास्थ्यमनामयं च ॥२०॥
 ततः शुचौ वारणकर्णनीले शिलातलेऽसौ निषसाद राजा ।
²नृपोपविश्यानुमतश्च तस्य भावं विजिज्ञासुरिदं वभाषे ॥२१॥
 प्रीतिः³ परा मे भवतः⁴ कुलेन क्रमागता चैव परीक्षिता च ।
⁵जाता विवक्षा सुत या यतो मे तस्मादिदं स्नेहवचो निबोध ॥२२॥
 आदित्यपूर्वं विपुलं कुलं ते नवं वयो दीप्तिमिदं वपुश्च ।
 कस्मादियं ते मतिरक्रमेण⁶ भैक्षाक एवाभिरता न राज्ये ॥२३॥
 गात्रं हि ते लोहितचन्दनार्हं कांषायसंश्लेषमनर्हमेतत् ।
 हस्तः⁷ प्रजापालनयोग्य एष भोक्तुं न चार्हः परदत्तमन्नं ॥२४॥
 तत्सौम्य राज्यं यदि पैतृकं त्वं स्नेहात्पितुर्नेच्छसि विक्रमेण ।
 न च क्षमं मर्षयितुं मतिस्ते भुक्तार्धमस्मद्विषयस्य शीघ्रं ॥२५॥
 एवं हि न स्यात्स्वजनावमर्दः कालक्रमेणापि⁸ शमश्रया श्रीः ।

¹ चलत्सटः C P² So D; नृपोऽपविश C; नृपाः प्रविश P.³ परात्मा

C pr. m.; परामेत्ता D.

⁴ भवतां P.⁵ Ex conj. याता C P.⁶ भैक्षाक C.⁷ संश्लेषं P.⁸ हस्त° C.⁹ कालक्रमेणापि P;¹⁰ क्रमेणापि C pr. m., but corrected to णापि in marg.; °क्रमेणापि D.

तस्मात्कुरुष्व प्रणयं मयि त्वं सद्भिः सहीया¹ हि सतां समृद्धिः ॥२६॥
 अथ विदानीं कुलगर्वितत्वादस्मासु विश्रंभगुणो न तेऽस्ति ।
 व्यूहान्यनेकानि विगाह्य वारुणैर्मया सहायेन पराञ्जिगीष² ॥२७॥
 तद्बुद्धिमच्चान्यतरां³ वृणीष्व धर्मार्थकामान् विधिवद्भजस्व ।
 व्यत्यस्य रागादि ह हि त्रिवर्गं प्रेत्येह⁴ विभ्रंशमवाप्नुवन्ति ॥२८॥
 यो ह्यर्थधर्मौ⁵ परिपीड्य कामः स्याद्धर्मकाम्ये⁶ परिभूय चार्थः ।
 कामार्थयोश्चोपरमेण धर्मस्त्याज्यः स कृत्स्नो यदि कांक्षितार्थः ॥२९॥
 तस्मान्निवर्गस्य निषेवणेन⁷ त्वं रूपमेतत्सफलं कुरुष्व ।
 धर्मार्थकामाधिगमं ह्यनूनं नृणामनूनं पुरुषार्थमाहुः ॥३०॥
 तन्निष्फलौ नार्हसि कर्तुमेतौ पीनौ भुजौ चापविकर्षणार्हौ⁸ ।
 मांधातृवज्जेतुमिमौ हि योग्यौ लोकानि हि⁹ चीणि हि किं
 पुनर्गौ ॥३१॥

स्नेहेन खल्वेतदहं ब्रवीमि नैश्वर्यरागेण¹⁰ न विस्मयेन ।
 इमं हि दृष्ट्वा तव भिक्षुवेशं जातानुकंपोऽस्यपि चागताश्रुः ॥३२॥
 तद्भुङ्क्ष्व¹² भिक्षाश्रमकाम कामान्कालेऽसि कर्ता प्रियधर्म धर्म¹⁴ ।
 यावत्स्ववंशप्रतिरूपरूपं न ते जराभ्येत्यभिभूय भूयः ॥३३॥
 शक्नोति जीर्णः खलु धर्ममाप्नुं कामोपभोगेष्वगतिर्जरायाः ।

¹ Sic C P. Should we read सहीयो (nent.) for सहीयसी?

² Ex conj. परा

जिगीषु C P (°षु: P), but in C the u of shu is in later ink and faint.

³ °तरं C.

⁴ विभ्रंसं C P.

⁵ Ex conj. योह्यत्र धर्मौ C P (°र्मौ P).

⁶ So C P. °कामौ?

⁷ निषेवणेन C P.

⁸ °कर्षणार्हौ C.

⁹ Sic C; P omits हि. Should we read

लोकानि ह?

¹⁰ °रमिन C P.

¹¹ °कांथो C P.

¹² °भुङ्क्ष्व C P.

¹³ Ex conj. कामात्काले C P.

¹⁴ °धर्म C; धर्म: P.

अतश्च यूनाः कथयन्ति कामान्मध्यस्य वित्तं स्थविरस्य धर्मं ॥३४॥
 धर्मस्य चार्थस्य च जीवलोके प्रत्यर्थिभूतानि हि यौवनानि ।
 संरक्ष्यमाणान्यपि दुर्यहाणि^२ कामा यतस्तेन यथा हरन्ति ॥३५॥
 वयांसि जीर्णानि विमर्षयन्ति धीराण्यवस्थानपरायणानि^३ ।
 अल्पेन दत्तेन शमात्मकानि भवंत्यगत्येव च लज्जया च ॥३६॥
 अतश्च लोलं विषयप्रधानं प्रमत्तमक्षांतमदीर्घदर्शि ।
 बहुच्छलं यौवनमभ्यतीत्य निस्तीर्य कांभारमिवाश्वसन्ति ॥३७॥
 तस्मादधीरं चपलप्रमादि नवं वयस्तावदिदं व्यपैतु^४ ।
 कामस्य पूर्वं हि वयः शरब्धं न शक्यते^५ रक्षितुमिन्द्रियेभ्यः ॥३८॥
 अथो चिकीर्षा तव धर्म एव यजस्व यज्ञं कुलधर्म एष ।
 यज्ञैरधिष्ठाय हि नाकपृष्ठं ययौ मरुत्वानपि नाकपृष्ठं ॥३९॥
 सुवर्णकेयूरविदष्टबाहवो मणिप्रदीपोज्ज्वलचित्रमौलयः ।
 नृपर्षयस्तां हि गतिं गता मलैः श्रमेण यामेव महर्षयो ययुः ॥४०॥
 इत्येवं मगधपतिर्बभाषे^६ यः सम्यग्वलभिदिव ध्रुवं बभाषे ।
 तच्छ्रुत्वा न स विचचार राजसूनुः कैलासो^७ गिरिरिव नैकचि-
 वसानुः ॥४१॥

इति श्रीबुद्धचरिते महाकाव्येऽश्वघोषकृते श्रेण्याभिगमनो^८
 नाम दशमः सर्गः ॥१०॥

^१ कामां C. ^२ दुर्यहाणि C pr. m., but *र्य* written in the margin; *दुर्गहाणि* D.
^३ नानि C. ^४ व्यपैतु CP. ^५ ऽति P ^६ So C (it originally had *magadhipatir*, but the *i* is struck out); इत्येवं स मगधाधिपतिर्बभाषे P. The line in C wants two syllables,—
 could we read इत्येवं मगधमहीपतिर्बभाषे? ^७ शो CP. ^८ So CP; नं?

BOOK XI.

अथैवमुक्तो मगधाधिपेन सुहृन्मुखेन प्रतिकूलमर्थे ।
 स्वस्थोऽविकारः कुलशौचशुद्धः शौडोदनिर्वाक्यमिदं जगाद ॥१॥
 नाश्चर्यमेतद्भवतोऽभिधातुं जातस्य हर्येककुले विशाले ।
 यन्मित्रपक्षे तव मित्रकाम स्याद्वृत्तिरेषा परिशुद्धवृत्तेः^१ ॥२॥
 असत्सु मैत्री स्वकुलानुरूपा न तिष्ठति श्रीरिव विक्लवेषु ।
 पूर्वैः कृतां प्रीतिपरंपराभिस्तामेव संतस्तु विवर्धयन्ति ॥३॥
 ये चार्थकृच्छ्रेषु भवंति लोके समानकार्याः सुहृदां मनुष्याः ।
 मित्राणि तानीति परैर्मि बुद्ध्या स्वस्थस्य वृद्धिष्विह को हि न
 स्यात् ॥४॥
 एवं च ये द्रव्यमवाप्य लोके मित्रेषु धर्मे च नियोजयन्ति ।
 अवाप्तसाराणि धनानि तेषां भ्रष्टानि नांते जनयन्ति तापं ॥५॥
 सुहृत्तया चार्यतया च राजन् विभाव्य मामेव^२ विनिश्चयस्ते ।
 अत्रानुनेष्यामि^३ सुहृत्तयैव ब्रूयामहं नोत्तरमन्यदत्र ॥६॥
 अहं जरामृत्युभयं विदित्वा^४ मुमुक्षया धर्ममिमं प्रपन्नः ।
 बंधून्प्रियानश्रुमुखान् विहाय प्रागेव कामानशुभस्य हेतून् ॥७॥

^१ वृत्तः C.

^२ Ex conj. विहाय प्रागेव CP, which breaks the metre and seems borrowed from sloka 7. For the Tibetan see notes.

^३ नेष्यामि C.

^४ विदित्वा P.

नाशीविषेभ्योऽपि तथा विभेमि¹ नैवाशनिभ्यो² गगणाञ्जुतेभ्यः ।
 न पावकेभ्योऽनिलसंहितेभ्यो यथा भयं मे विषयेभ्य³ एभ्यः ॥८॥
 कामा ह्यनित्याः⁴ कुशलार्थचौरा रिक्ताश्च मायासदृशाश्च लोके ।
 आशास्यमाना अपि मोहयन्ति चित्तं नृणां किं पुनरात्मसंस्थाः ॥९॥
 कामाभिभूता हि न यांति शर्म त्रिपिष्टपे किं वत मर्त्यलोके ।
 कामैः सत्पुण्यस्य हि नास्ति तृप्तिर्यथेधनैर्वातसखस्य वहेः ॥१०॥
 जगत्यनर्थो⁵ न समोऽस्ति कामैर्मोहाच्च तेष्वेव जनः प्रसक्तः⁶ ।
 तत्त्वं विदित्वैवमनर्थभीरुः प्राज्ञः स्वयं कोऽभिलषेदनर्थं ॥११॥
 समुद्रवस्त्रामपि गामवाण्य पारं जिगीषन्ति महार्णवस्य ।
 लोकस्य कामैर्न वितृप्तिरस्ति पतद्भिरभोभिरिवार्णवस्य ॥१२॥
 देवेन वृष्टेऽपि हिरण्यवर्षे व्रीपान्समुद्रांश्चतुरोऽपि जित्वा ।
 शक्रस्य चार्धासनमप्यवाण्य मांधातुरासीद्विषयेष्वतृप्तिः ॥१३॥
 भुक्त्वापि राज्यं दिवि देवतानां शतक्रतौ वृचभयात्प्रनष्टे⁷ ।
 दर्पान्सहर्षीनपि वाहयित्वा कामेष्वतृप्नो नहुषः पपात ॥१४॥
 एडश्च राजा त्रिदिवं विगाह्य नीत्वापि देवीं दशमुर्वशीं¹⁰ तां ।
 लोभादृषिभ्यः कनकं जिहीर्षुर्जगाम नाशं विषयेष्वतृप्नः ॥१५॥
 बलेर्मेहेंद्रं नहुष महेंद्रादिंद्रं पुनर्ये नहुषादुपेयुः ।
 स्वर्गे क्षितौ वा विषयेषु तेषु को विश्वसेन्नाग्यकुलाकुलेषु ॥१६॥
 चीरांबर मूलफलांबुभक्षा¹¹ जटा वहंतोऽपि भुजंगदीर्घाः ।

¹ विभेमि C P.² गगन° P.³ एष C.⁴ अनर्थाः P.⁵ हि न C P.⁶ प्रसक्तः C P.⁷ A gloss in C adds समुद्रमेव वस्त्रं यस्याः सा.⁸ एष्टे C P.⁹ एड° C P.¹⁰ °वर्षी C P, the anusvāra is added in later ink in C.¹¹ भक्ष्या P.

यैरन्यकार्या मुनयोऽपि भग्नाः कः कामसंज्ञान् मृगयेत शूचून् ॥१७॥
^१ उयायुधश्चोयधृतायुधोऽपि येषां कृते मृत्युमवाप ^२ भीष्मात् ।
 चिन्तापि तेषामशिवा वधाय तद्वृत्तिनां किं पुनरवतानां ॥१८॥
 आस्वादमल्पं विषयेषु मत्वा संयोजनोत्कर्षमनृप्तिमेव ^३ ।
 सद्मश्च गर्हा ^४ नियतं च पापं कः कामसंज्ञं विषमाससाद ^५ ॥१९॥
 कृथादिभिर्धर्मभिरन्वितानां कामात्मकानां च निश्चयः दुःखं ।
 स्वास्थ्यं च कामेष्वकुतूहलानां कामान् विहातुं क्षममात्मवद्भिः ॥२०॥
 ज्ञेया विपत्कामिनि कामसंपत्तिद्वेषु कामेषु मदं ह्युपैति ।
 मदादकार्यं कुरुते न कार्यं येन क्षतो ^६ दुर्गतिमभ्युपैति ॥२१॥
 यत्नेन लब्धाः परिरक्षिताश्च ये विप्रलभ्य प्रतियांति भूयः ।
 तेष्व्वात्मवान् याचितकोपमेषु कामेषु विद्वानिह ^७ को रमेत ॥२२॥
 अन्विष्य चादाय च जाततर्षा यानत्यजंतः परियांति दुःखं ।
 लोके तृणोल्कासदृशेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥२३॥
 अनात्मवंतो हृदि यैर्विदष्टा विनाशमर्हन्ति न यांति शर्म ।
 क्रुद्धोयसर्पप्रतिमेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥२४॥
 अस्थि क्षुधार्ता इव सारमेया भुक्तापि याज्ञैव भवंति तृप्ताः ।
 जीर्णास्थिकंकालसमेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥२५॥
 ये राजचौरोदकपावकेभ्यः साधारणत्वाज्जनयन्ति दुःखं ।
 तेषु प्रविद्धामिषसंनिभेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥२६॥

^१ उयायुधश्च C.^२ Ex conj. भीष्मात् C P.^३ Ex conj. आत्मार्थं C P.^४ Ex conj. गर्हा C P.^५ U (not D) corrects this to आददीत.^६ Ex conj.

क्षते C P

^७ Ex conj. रहि C P.

यत्र स्थितानामभितो विपत्तिः शत्रोः सकाशादपि बाधवेभ्यः ।
 हिंसेषु तेष्वायतनोपमेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥ २७ ॥
 गिरौ वने चाप्सु च सागरे च यद्भ्रंशमर्ह्यभिलंघमानाः ।
 तेषु दुमप्रायफलोपमेषु^१ कामेषु कस्यात्मवतो रतिः स्यात् ॥ २८ ॥
 यानर्चयित्वापि न यांति शर्म विवर्धयित्वा परिपालयित्वा ।
 अंगारकर्षप्रतिमेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥ २९ ॥
 तीर्थैः प्रयत्नैर्विविधैरवाप्ताः क्षणेन ये नाशमिह प्रयांति ।
 स्वप्नोपभोगप्रतिमेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥ ३० ॥
 विनाशमीयुः कुरवो यदर्थं^२ वृषायंधका मैथिलदंडकाश्च ।
 शूलासिकाष्ठप्रतिमेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥ ३१ ॥
 सुंदोपसुंदावसुरौ यदर्थमन्योन्यवैरप्रसृतौ विनष्टौ ।
 सौहार्दविशेषकरेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥ ३२ ॥
 कामांधसंज्ञाः^३ कृपया व के च^४ क्रव्यात्सु^५ नात्मानमिहोत्सृजति ।
 सपत्नभूतेष्वशिवेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥ ३३ ॥
 'कामांधसंज्ञः कृपणं^७ करोति प्राप्नोति दुःखं वधबंधनादि ।
 कामार्थमाशकृपणस्तपस्वी मृत्युश्रमं चार्हति जीवलोके ॥ ३४ ॥
 गीतैर्हिंयन्ते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतन्ति ।
 'मत्स्यो^९ गिरत्यायसमामिषार्थी तस्मादनर्थं विषयाः फलन्ति ॥ ३५ ॥

^१ Ex conj. 'मलोपमेषु C P ; cf. Beal's Chinese transl. 866.

^२ यदर्थं P.

^३ Ex conj. 'संज्ञः C P.

^४ कृपयावके च C P.

^५ Ex conj.

• रात्मानं C P

^६ Ex conj. कामार्थं C P.

^७ अं C.

^८ Sic C P.

^९ Ex conj. गिरत्यायसं C P.

कामास्तु भोगा इति यन्मतं^१ स्यान्नोग्या न केचित्परिगण्यमानाः ।
 वस्त्रादयो द्रव्यगुणा हि लाके दुःखप्रतीकार इति प्रधर्याः ॥३६॥
 इष्टं हि तर्षप्रशमाय तोयं क्षुन्नाशहेतोरशनं तथैव ।
 वातातपांश्चावरणाय वेश्म^२ कौपीनशीतावरणाय वासः ॥३७॥
 निद्राविघाताय तथैव शय्या यानं तथाध्वश्चमनाशनाय ।
 तथासनं स्थानविनोदनाय स्नानं^३ मृजारोग्यबलाश्रयाय ॥३८॥
 दुःखप्रतीकारनिमित्तभूतास्तस्मात्प्रजानां विषया न भोग्याः ।
 अन्नामि^४ भोगानिति कोऽभ्युपेयात्प्राज्ञः प्रतीकारविधौ प्रवृ-
 त्तान् ॥३९॥

यः पित्तदाहेन^५ विदह्यमानः शीतक्रियां भोग इति व्यवस्येत् ।
 दुःखप्रतीकारविधौ प्रवृत्तः कामेषु कुर्यात्स हि भोगसंज्ञां^६ ॥४०॥
 कामेष्वनैकांतिकता च यस्मादतोऽपि मे तेषु न भोगसंज्ञा ।
 य एव भावा हि सुखं दिशन्ति त एव दुःखं पुनरावहन्ति ॥४१॥
 गुरुणि वासांस्यगुरुणि चैव सुखाय गीते ह्यसुखाय धर्मे ।
 चंद्रांशवच्चंदनमेव चोष्णे सुखाय दुःखाय भवंति शीते ॥४२॥
 'ब्रह्मानि सर्वस्य यतः^७ प्रसक्तान्यलाभलाभप्रभृतीनि लोके ।
 अतोऽपि नैकांतसुखोऽस्ति^८ कश्चिन्नैकांतदुःखः पुरुषः पृथि-
 थ्यां ॥४३॥

दृष्ट्वा च मिश्रां सुखदुःखतां मे राज्यं च दास्यं च मतं समानं ।

^१ मतः C P.

^२ कौपीन C P.

^३ Ex conj. खजा C P.

^४ अन्नाति P.

^५ Ex conj. दाहान C P.

^६ Ex conj. संज्ञां C P.

^७ ब्रह्मानि C.

^८ प्रश्न C.

^९ ऽपि P.

नित्यं हसत्येव हि नैव राजा न चापि संतप्यत एव ¹ दासः ॥४४॥
 आज्ञा नृपत्वेऽभ्यधिकेति यस्मान्महांति दुःखान्यत एव राज्ञः ।
 आसंगकाष्ठप्रतिमो हि राजा लोकस्य हेतोः परिखेदमेति ॥४५॥
 राज्ये नृपस्याग्निनि वंकमित्रे विश्वासमागच्छति चेद्विपन्नः ।
 अथापि विश्रम्भमुपैति नेह किं नाम सौख्यं चकितस्य राज्ञः ॥४६॥
 यदा च जित्वापि महीं समग्रां वासाय दृष्टं पुरमेकमेव ।
 तत्रापि चैकं भवनं निषेव्यं श्रमः परार्थे ननु राजभावः ॥४७॥
 राज्येऽपि वासे युगमेकमेव क्षुत्संनिरोधाय ² तथान्नमात्रा ।
 शय्या तथैकासनमेकमेव शेषा विशेषा नृपतेर्मदाय ॥४८॥
 तुष्ट्यर्थमेतच्च फलं ³ यदीष्टमृतेऽपि राज्यान्मम तुष्टिरस्ति ।
 तुष्टौ च सत्यां पुरुषस्य लोके सर्वे विशेषा ननु निर्विशेषाः ॥४९॥
 तन्नास्ति कामान् प्रति संप्रतार्यः ⁴ क्षेमे शिवं मार्गमनुप्रपन्नः ।
 स्मृत्वा सुहृत्त्वं तु पुनः पुनर्मौ ब्रूहि प्रतिज्ञां खलु पालयन्ति ॥५०॥
 न ह्यस्यमर्षेण वनप्रविष्टो न शत्रुवाणैरवधूतमौलिः ।
⁵ कृतस्पृहो नापि फलाधिकेभ्यो ⁶ गृह्णामि नैतद्वचनं यतस्ते ॥५१॥
 यो दंदशूकं कुपितं भुजंगं मुक्त्वा व्यवस्येद्वि पुनर्यहीतुं ।
 दाहात्मिकां वा ज्वलितां तृणोल्कां संत्यज्य कामान्स पुनर्भ-
 जेत ⁷ ॥५२॥

अंधाय यश्च स्पृहयेदनंधो बद्धाय मुक्तो विधनाय वाढ्यः ।
 उन्मत्तचित्ताय च कल्यचित्तः स्पृहां स कुर्याद्विषयात्मकाय ॥५३॥

¹ Ex conj. दासः C.P.² Ex conj. तथान्नमात्रा C.P.³ यदिष्टं P.⁴ क्षेमे C.⁵ Ex conj. कृतस्पृहा C.P.⁶ गृह्णामि C.⁷ भवेत् O.

¹ भिक्षोपभोगी ² वर नानुकंथः कृती जरामृत्युभयं तितीर्षुः ।
 इहोत्तमं शान्तिमुखं च यस्य परच दुःखानि च संवृतानि ॥ ५४ ॥
 लक्ष्म्यां महत्यामपि वर्तमानस्तृष्णाभिभूतस्त्वनुकंपितव्यः ।
 प्राप्नोति यः शान्तिमुखं न चेह परच दुःखं प्रतिगृह्यते च ॥ ५५ ॥
 एवं तु वक्तुं भवतोऽनुरूपं सत्त्वस्य वृत्तस्य कुलस्य चैव ।
 ममापि वोढुं सदृशं प्रतिज्ञां सत्त्वस्य वृत्तस्य कुलस्य चैव ॥ ५६ ॥
 अहं हि संसाररसेन विद्धो विनिःसृतः शान्तमवाप्नुकामः ।
 नेच्छेयमाप्नुं चिदिवेऽपि राज्यं निरामयं किं वत मानुषेषु ॥ ५७ ॥
 त्रिवर्गसेवा नृप ³ यत्तु कृत्ततः परो मनुष्यार्थ इति त्वमात्य मां ।
 अनर्थ इत्यात्यं ममार्थदर्शनं क्षयी त्रिवर्गो ⁴ हि न चापि ⁵ तर्पकः ॥ ५८ ॥
 पदे तु यस्मिन्न जरा न भीरुता ⁶ न जन्म नैवोपरमो न बाधयः ।
 तमेव मन्ये पुरुषार्थमुत्तमं न विद्यते यत्र पुनः पुनः क्रिया ॥ ५९ ॥
 यदप्यवीचः परिपाल्यतां जरा नवं वयो गच्छति विक्रियामिति ।
 अनिश्चयोऽयं चपलं हि दृश्यते जराप्यधीरा धृतिमच्च यौवनं ॥ ६० ॥
 स्वकर्मदक्षश्च ⁷ यदा तु को जगद्वयः सु सर्वेषु च ⁸ संविकर्षति ।
 विनाशकाले कथमव्यवस्थिते जरा प्रतीक्ष्या विदुषा ⁹ शमेऽसुना ॥ ६१ ॥
 जरायुधो व्याधिविकीर्णसायको यदांतको व्याध इवाश्रितः स्थितः ।
 प्रजामृगान् भाग्यवनाश्रितांस्तुदन् ¹⁰ वयःप्रकर्षं प्रति को मनो-
 रथः ॥ ६२ ॥

¹ भिक्षो C. ² Ex conj. मिर (?) नानु C (not clearly written); मिररानु D;

वररानु P. Should we read वत? ³ यत्तु C; यत्त P. ⁴ Ex conj.

रत्तर्ष C P. ⁵ वने C. ⁶ चार्थ P. ⁷ Ex conj. मीर C P.

⁸ दक्ष P. ⁹ व C. ¹⁰ समे C P. ¹¹ श्रितास्तुदन् C P.

सुतो युवा वा स्थविरोऽथवा शिशुस्तथा त्वरावानिह कर्तुमर्हति ।
यथा भवद्धर्मवतः कृपात्मनः प्रवृत्तिरिष्टा¹ विनिवृत्तिरेव वा ॥६३॥
यदात्थ वा दीप्तिफलां² कुलोचितां कुरुष्व धर्माय मत्प्रक्रियामिति ।
नमो मखेभ्यो न हि कामये सुखं परस्य दुःखक्रिययापदिश्यते³ ॥६४॥
परं हि 'हंतुं विवशं फलेप्सया न युक्तरूपं करुणात्मनः सतः ।
क्रतोः फलं यद्यपि शाश्वतं भवेत् तथापि कृत्वा किमुपक्षयात्मकं ॥६५॥
भवेच्च धर्मो यदि नापरो विधिर्व्रतेन शीलेन मनःशमेन⁴ वा ।
तथापि नैवार्हति सेवितुं क्रतुं विशस्य यस्मिन् परमुच्यते फलं ॥६६॥
इहापि तावत्पुरुषस्य तिष्ठतः प्रवर्तते यत्परहिंसया सुखं ।
तदप्यनिष्टं सधृणस्य धीमतो भवांतरे किं वत यन्न दृश्यते ॥६७॥
न च प्रतार्योऽस्मि फलप्रवृत्तये भवेषु राजन् रमते न मे मनः ।
लता इवांभोधरवृष्टिताडिताः प्रवृत्तयः सर्वगता हि चंचला ॥६८॥
इहागतश्चाहमितो दिदृक्षया मुनेरराडस्य विमोक्षवादिनः ।
प्रयामि चाद्यैव नृपास्तु ते शिवं वचः क्षमेथाः⁵ शमतस्त्वनिष्ठुरं ॥६९॥
अथेन्द्रवह्न्यव शश्वदर्कवद्गुणैरव श्रेय इहाव गामव⁶ ।
अवायुरार्यैरव⁷ सत्सुतान्⁸ अवश्रियश्च राजन्वधर्ममात्मनः ॥७०॥
हिमारिकेतून्वसंभवांतरे⁹ यथा द्विजो याति¹⁰ विमोक्षयंस्तनुं ।

¹ विनिवृत्तिरेव P.² दीप्तिफलां P.³ °दिश्यते C; °क्रिययोपदिश्यते P.⁴ Ex conj. हंत विवशं C; हंताविविवशं P.⁵ विधिव्रतेन C.⁶ शमेन O.⁷ °वृत्ति P.⁸ Ex conj. समतस्व O; समतत्त्व P.⁹ Ex conj. गामरः O P.¹⁰ °वायैरव C. The Tibetan has *aryash*.¹¹ शत्सुतान् O P.¹² Ex conj.

°वसंसंभवांतरे C P; cf. the same mistake infra, xii. 24 as compared with xii. 28.

¹³ विमोक्षयस्तनुं C.

हिमारिशु^१ क्षयशुच्यतिनस्तथांतरे याहि^२ विमोचयन्मनः ॥७१॥
 नृपोऽब्रवीत्सांजलिरागतस्पृहो यदेष्टमाप्नोति भवानविघ्नतः ।
 अवाप्य काले कृतकृत्यतामिमां ममापि कार्यो भवता त्वनु-
 ग्रहः ॥७२॥

स्थिरं प्रतिज्ञाय तथेति पार्थिवे ततः स वैश्वंतरमाश्रमं ययौ ।
 परिव्रजंतं समुदीक्ष्य विस्मितो नृपोऽपि च ^३प्रापुरिमं गिरिं^४
 व्रजन्^५ ॥७३॥

इति श्रीबुद्धचरिते महाकाव्येऽश्वघोषकृते कामविगर्हणो^६
 नामैकादशः सर्गः ॥११॥

^१ शुचु C P. ^२ याति P. ^३ Sic C P. ^४ गिरि O. ^५ व्रजं O;
 व्रजत् P. (CL. Mahābh. iii. 16745.) ^६ शं ?

BOOK XII.

ततः ^१शमविहारस्य मुनेरिष्वाकुचंद्रमाः ।
 अराडस्याश्रमं भेजे वपुषा पूजयन्निव ॥१॥
 स कालामसगोचेण तेनालोक्यैव दूरतः ।
 उच्चैः स्वागतमित्युक्तः समीपमुपजग्मिवान् ॥२॥
 तावुभौ न्यायतः पृष्ट्वा धातुसाम्यं परस्परं ।
 दारव्योर्मध्ययोर्वृथोः शुचौ देशे निषीदतुः ^२ ॥३॥
 तमासीनं नृपसुतं सोऽब्रवीन्मुनिसत्तमः ।
 बहुमानविशालाभ्यां दर्शनाभ्यां पिवन्निव ॥४॥
 विदितं मे यथा सौम्य निष्क्रान्तो भवनादसि ।
 छित्त्वा स्नेहमयं पाशं पाशं दृप्त इव द्विपः ॥५॥
 सर्वथा धृतिमच्चैव प्राप्तं चैव मनस्तव ।
 यत्त्वं प्राप्तः श्रियं त्यक्त्वा लतां विषफलामिव ॥६॥
 नाश्वर्यं जीर्णवयसो यज्जग्मुः पार्थिवा वनं ।
 अपत्येभ्यः श्रियं दत्त्वा भुक्तोच्छिष्टामिव स्रजं ^३ ॥७॥
 इदं मे मतमाश्वर्यं नवे वयसि यज्ञवान् ।
^४अभुक्तेव श्रियं प्राप्तः स्थितो विषयगोचरे ॥८॥

^१ सम० C P.

^२ Sic C P; cf. supra, ix. 11; Mahābh. iii. 14650.

^३ श्रियं P.

^४ Ex conj. असुक्तेव C; P omits 8 b, 9 a.

तद्विज्ञातुमिमं धर्मं परमं भाजनं भवान् ।
 ज्ञानपूर्वमधिष्ठाय शीघ्रं दुःखार्णवं तर ॥९॥
 शिष्ये यद्यपि विज्ञाते शास्त्रं कालेन वर्तते ।
 गांभीर्याच्चवसायाच्च सुपरीक्ष्यो भवान् मम ॥१०॥
 इति वाक्यमराडस्य विज्ञाय स नराधिपः ।
 बभूव परमप्रीतः प्रोवाचोत्तरमेव च ॥११॥
 विरक्तस्यापि यदिदं सौमुख्यं भवतः परं ।
 अकृतार्थोऽप्यनेनास्मि कृतार्थ इव संप्रति ॥१२॥
^१दिदृशुरिव हि ज्योतिर्यियासुरिव दैशिकं ।
^२त्वद्दर्शनादहं मन्ये तितीर्षुरिव च स्रवं ॥१३॥
 तस्मादर्हसि तद्वक्तुं वक्तव्यं यदि मन्यसे ।
 जरामरणरोगेभ्यो यथायं परिमुच्यते ॥१४॥
 इत्यराडः कुमारस्य माहात्म्यादेव चोदितः ।
 संक्षिप्तं कथयांचक्रे स्वस्य शास्त्रस्य निश्चयं ॥१५॥
 श्रूयतामयमस्माकं सिद्धांतः शृण्वतां वर ।
 यथा भवति संसारो यथा वै परिवर्तते ॥१६॥
 प्रकृतिश्च विकारश्च जन्म^३ मृत्युर्जरैव च ।
 तत्तावत्सत्त्वमित्युक्तं स्थिरसत्त्व परेहि नः ॥१७॥
 तच्च तु प्रकृतिर्नाम विद्धि प्रकृतिकोविद ।
 पंच भूतान्यहंकारं बुद्धिमथ्यक्तमेव च ॥१८॥

^१ Ex conj. दिदिबुः C P.^२ त्वद्दर्शना P^३ Ex conj. जरा C P.^४ मत्त्वमित्युक्तं P.

विकार इति ¹ बुद्धिं तु विषयानिन्द्रियाणि च ।
 पाणिपादं च वादं च पायूपस्थं तथा मनः ॥१९॥
 अस्य क्षेत्रस्य विज्ञानात् क्षेत्रज्ञ इति संज्ञि च ।
 क्षेत्रज्ञ इति चात्मानं कथयन्त्यात्मचिंतकाः ॥२०॥
 सशिष्यः कपिलश्चेह ² प्रतिबुद्ध ³ इति स्मृतिः ।
 सपुत्रः प्रतिबुद्धश्च ⁴ प्रजापतिरिहोच्यते ॥२१॥
 जायते ⁵ जीर्यते चैव बध्यते ⁶ म्रियते च यत् ।
 तद्वक्तृमिति विज्ञेयमव्यक्तं च विपर्ययात् ॥२२॥
 अज्ञानं कर्म तृष्णा च ज्ञेयाः संसारहेतवः ।
 स्थितोऽस्मिंस्त्रितये यस्तु तत्सत्त्वं नाभिवर्तते ॥२३॥
 विप्रत्ययादहंकारात्संदेहादभिसंज्ञवात् ⁸ ।
 अविशेषानुपायाभ्यां संग्गादभ्यवपाततः ॥२४॥
 तत्र विप्रत्ययो नाम विपरीतं प्रवर्तते ।
 अन्यथा कुरुते कार्यं मंतव्यं ⁹ मन्यतेऽन्यथा ॥२५॥
 ब्रवीम्यहमहं वेद्मि गच्छाम्यहमहं स्थितः ।
 इतीहैवमहंकारस्त्वनहंकार वर्तते ॥२६॥
 यस्तु भावेन संदिग्धानेकीभावेन पश्यति ।
 मृत्पिंडवदसदेह ¹⁰ सदेहः स इहोच्यते ॥२७॥

¹ बुद्धिषु P; बुद्धिमत्तु C.

² चैव P.

³ Ex conj. प्रतिबुद्धि इति C P.

⁴ Sic P and C pr. manu, but C has been altered to °बुद्धमत्तु; °स्तु D. ⁵ जीर्यते C P.

⁶ Ex conj. म्रियते C P.

⁷ ऽस्मिन्नि C.

⁸ Ex conj. (cf. sloka 28). अपि

संभवात् P; अपि संभवा C.

⁹ मस्यते C; मंस्यते P.

¹⁰ Ex conj. °देहः C P.

य एवाहं स एवेदं मनो बुद्धिश्च कर्म च ।
 यश्चैवं स गणः सोऽहमिति यः सोऽभिसंज्ञवः ॥ २८ ॥
 अविशेषं विशेषज्ञ प्रतिबुद्धाप्रबुद्धयोः ।
 प्रकृतीनां च यो वेद सोऽविशेष इति स्मृतः ॥ २९ ॥
 नमस्कारवषट्कारौ प्रोक्षणाभ्युक्षणादयः ।
 अनुपाय इति प्राज्ञैरुपायज्ञ प्रवेदितः ॥ ३० ॥
 सज्जते येन दुर्मेधा मनोवाक्कर्मबुद्धिभिः^१ ।
 विषयेष्वनभिष्वंग सोऽभिष्वंग इति स्मृतः ॥ ३१ ॥
 ममेदमहमस्येति यद्दुःखमभिमन्यते ।
 विज्ञेयोऽभ्यवपातः स संसारे येन पात्यते ॥ ३२ ॥
 इत्यविद्या हि विद्वांसः^२ पंचपर्वी^३ समीहते ।
 तमो मोहं महामोहं^४ तामिस्रद्वयमेव च ॥ ३३ ॥
 तत्रालस्यं तमो विद्धि मोहं^५ मृत्युं च जन्म च ।
 महामोहस्त्वसंमोह काम इत्यवगम्यताम् ॥ ३४ ॥
 यस्मादत्र च भूतानि प्रमुह्यन्ति महान्त्यपि ।
 तस्मादेष महाबाहो^६ महामोह इति स्मृतः ॥ ३५ ॥
 तामिस्रमिति चाक्रोध क्रोधमेवाधिकुर्वते ।
 विषादं^७ चांधतामिस्रमविषाद प्रचक्षते ॥ ३६ ॥
 अनयाविद्यया बालः संयुक्तः पंचपर्वया ।

^१ °वाग्बुद्धिकर्मभिः C.^२ C omits ∴.^३ Ex conj. पंचपर्वीन्समीहते C P

(cf. sloka 37).

^४ तामिस्र° C P.^५ Ex conj. मोह C: मोही P.^६ °मोही P.^७ तामिस्र° P.^८ °द C; °दक्ष P.

संसारे दुःखभूयिष्ठे जन्मस्वभिनिषिच्यते^१ ॥३७॥
 द्रष्टा श्रोता च मंता च^२ कार्यं करणमेव च ।
 अहमित्येवमागम्य संसारे परिवर्तते ॥३८॥
 इत्येभिर्हेतुभिर्धोमिन् तमःस्रोतः^३ प्रवर्तते ।
 हेत्वभावे^४ फलाभाव इति विज्ञातुमर्हसि ॥३९॥
 तच्च सम्यग्मतिर्विद्यान्मोक्षकाम चतुष्टयं ।
 प्रतिबुद्धाप्रबुद्धौ च व्यक्तमव्यक्तमेव च ॥४०॥
 यथावदेतद्विज्ञाय क्षेत्रज्ञो हि चतुष्टयं ।
 आर्जवं जवतां^५ हित्वा प्राप्नोति पदमक्षरं ॥४१॥
 इत्यर्थे ब्राह्मणा लोके परमब्रह्मवादिनः ।
 ब्रह्मचर्यं चरंतीह ब्राह्मणान् वासयन्ति च ॥४२॥
 इति वाक्यमिदं श्रुत्वा मुनेस्तस्य नृपात्मजः ।
 अभ्युपायं च पप्रच्छ पदमेव च नैष्ठिकं ॥४३॥
 ब्रह्मचर्यमिदं चर्यं यथा यावच्च यत्र च ।
 धर्मस्यास्य च पर्यंतं^६ भवान् व्याख्यातुमर्हति ॥४४॥
 इत्यराडो यथाशास्त्रं विस्पष्टार्थं समासतः ।
 तमेवान्येन कल्पेन धर्ममस्मै व्यभाषत ॥४५॥
 अयमादौ गृहान्मुक्त्वा भैक्षकं लिंगमाश्रितः ।
 समुदाचारविस्तीर्णं शीलमादाय वर्तते ॥४६॥
 संतोषं परमास्थाय येन तेन यतस्ततः ।

^१ ऽषिच्यते C.^२ कार्यं C.^३ श्रोतः C P.^४ Ex conj. ऽव C P.

०ता C.

^६ पर्यन्तं P.

विविक्तं सेवते वासं निर्द्वन्द्वः शास्त्रविकृती ॥४७॥
 ततो रागाद्भयं दृष्ट्वा वैराग्याच्च परं शिवं ।
¹ निगृह्णन्निन्द्रिययामं यतते मनसः श्रमे ² ॥४८॥
 अथो विविक्तं कामेभ्यो व्यापादादिभ्य एव च ।
 विवेकजमवाप्नोति पूर्वध्यानं ³ वितर्कवत् ॥४९॥
 तच्च ध्यानं सुखं प्राप्य तत्तदेव वितर्कयन् ।
 अपूर्वसुखलाभेन ह्रियते बालिशो जनः ॥५०॥
 शमेनैवंविधेनायं कामद्वेषविर्गर्हिणा ।
 ब्रह्मलोकमवाप्नोति परितोषेण ⁴ वंचितः ॥५१॥
 ज्ञात्वा विद्वान् वितर्कास्तु मनःसंक्षोभकारकान् ।
 तद्वियुक्तमवाप्नोति ध्यानं प्रीतिमुखान्वितं ॥५२॥
 ह्रियमाणंस्तया प्रीत्या यो विशेषं न पश्यति ।
 स्थानं भास्वरमाप्नोति देवेष्वामासुरेष्वपि ⁵ ॥५३॥
 यस्तु प्रीतिमुखात्तस्माद्विवेचयति मानसं ।
 तृतीयं लभते ध्यानं सुखं प्रीतिविवर्जितं ॥५४॥
⁷ तच्च केचिद्व्यवस्यन्ति मोक्ष इत्यपि मानिनः ।
 सुखदुःखपरित्यागादध्यापाराच्च चेतसः ॥५५॥
 यस्तु तस्मिन्सुखे मग्नो न विशेषाय यत्नवान् ।
 शुभकृत्स्नैः स सामान्यं सुखं प्राप्नोति दैवतैः ⁸ ॥५६॥

¹ निगृह्ण C.² श्रमे ?³ विवेकवत् P⁴ वञ्च C.⁵ अमासाया C.⁶ Sic C D P (C corrected in margin to ०रेषु सः).⁷ Sloka 55 is enclosed in brackets

here and reinserted after sloka 57, in C; D inserts it twice.

⁸ दैवतैः C P.

तादृशं सुखमासाद्य यो न रज्यन्नुपेक्षते¹ ।
 चतुर्थं ध्यानमाप्नोति सुखदुःखविवर्जितं ॥५७॥
 अस्य ध्यानस्य तु फलं समं देवैर्वृहत्फलैः ।
 कथयन्ति वृहत्फलं वृहत्प्रज्ञापरीक्षकाः ॥५८॥
 समाधेर्युत्थितस्तस्माद्दृष्ट्वा दोषांश्छरीरिणां ।
 ज्ञानमारोहति प्राज्ञः शरीरविनिवृत्तये² ॥५९॥
 ततस्तद्धानमुत्सृज्य विशेषे कृतनिश्चयः ।
 कामेभ्य इव सत्प्राज्ञो रूपादपि विरज्यते ॥६०॥
 शरीरे खानि यान्यस्य तान्यादौ परिकल्पयन् ।
 घनेष्वपि ततो द्रव्येष्वकाशमधिमुच्यते ॥६१॥
³आकाशसममात्मानं संक्षिप्य त्वपरो बुधः ।
 तदैवानंततः पश्यन् विशेषमधिगच्छति ॥६२॥
 अध्यात्मकुशलेष्वन्यो 'निर्वर्त्यात्मानमात्मना ।
 किञ्चिन्नास्तीति संपश्यन्नाकिञ्चन्य⁵ इति स्मृतः ॥६३॥
 ततो मुंजादिषीकेव⁶ शकुनिः पंजरादिव ।
 क्षेचज्ञो 'निःसृतो देहान्मुक्त इत्यभिधीयते ॥६४॥
 एतत्तत्परमं ब्रह्म निर्लिङ्गं ध्रुवमक्षरं ।
 यन्मोक्ष इति तत्त्वज्ञाः कथयन्ति मनीषिणः ॥६५॥
 इत्युपायश्च मोक्षश्च मया संदर्शितस्तव ।

¹ Ex conj. यो न रज्यन्नुपेक्षते C P.

² विनिवर्त्तये C.

³ अकाश --

तमात्मानं C.

⁴ निर्वर्त्य C P.

⁵ आकिञ्चिन्य C (cf. infra, slok : 83).

⁶ इक्षीकेव C P.

⁷ निवृत्तो C.

यदि ज्ञातं यदि रुचि यथावत्प्रतिपद्यतां¹ ॥६६॥
 जैगीषव्योऽपि जनको वृद्धश्चैव पराशरः ।
 इमं पञ्चानमासाद्य² मुक्ता³ ह्यन्ये च मोक्षिणः ॥६७॥
 इति तस्य स तद्वाक्यं गृहीत्वा न⁴ विचार्य च ।
 पूर्वहेतुबलप्राप्तः प्रत्युत्तरमुवाच सः ॥६८॥
 श्रुतं ज्ञानमिदं⁵ सूक्ष्मं परतः परतः शिवं ।
 'क्षेत्रेष्वस्यापरित्यागादवैम्येतदनैष्ठिकं ॥६९॥
 विकारप्रकृतिभ्यो हि क्षेत्रज्ञं मुक्तमप्यहं ।
 मन्ये प्रसवधर्माणं बीजधर्माणमेव च ॥७०॥
 विशुद्धो यद्यपि ह्यात्मा⁶ निर्मुक्त इति कल्प्यते ।
 अत्यन्तस्तत्परित्यागः सत्यात्मनि न विद्यते ॥७१॥
 हित्वा हित्वा चयमिदं विशेषस्तूपलभ्यते ।
 आत्मनस्तु स्थितिर्यत्र तत्र⁷ सूक्ष्ममिदं चयं ॥७२॥
 'सूक्ष्मत्वाच्चैव दोषाणामव्यापाराच्च चेतसः ।
 दीर्घत्वादायुषश्चैव मोक्षस्तु परिकल्प्यते ॥७३॥
 अहंकारपरित्यागो यश्चैष परिकल्प्यते ।
 सत्यात्मनि परित्यागो नाहंकारस्य विद्यते ॥७४॥
 संख्यादिभिरमुक्तश्च निर्गुणो न भवत्ययं ।
 तस्मादसति नैर्गुण्ये नास्य मोक्षोऽभिधीयते ॥७५॥

¹ So D; °बुध्यतां P; (C has प्रतिबुध्यतां.)² आश्रित्य P.³ Ex conj.

मुक्तो CP.

⁴ Sic CP. च?⁵ सू० CP.⁶ So CP. Should we read

क्षेत्रस्यापरित्यागात्?

⁷ निर्मुक्त C.⁸ सू० CP.

गुणिनो हि गुणानां च व्यतिरेको न विद्यते ।
 रूपोष्णाभ्यां विरहितो न ह्यग्निरुपलभ्यते ॥७६॥
 प्राग्देहान्न भवेद्देही प्राग्गुणेभ्यस्तथा गुणी ।
¹ कस्मादादौ विमुक्तः ² सञ्शरीरी बध्यते पुनः ॥७७॥
 क्षेत्रज्ञो विशरीरश्च ज्ञो वा स्यादज्ञ एव वा ³ ।
 यदि ज्ञो ज्ञेयमस्यास्ति ज्ञेये सति न मुच्यते ॥७८॥
 अथाज्ञ इति सिद्धो वः ⁴ कल्पितेन किमात्मना ।
 विनापि ह्यात्मनाज्ञानं प्रसिद्धं काष्ठकुड्यवत् ॥७९॥
 परतः परतस्त्यागो यस्मात्तु गुणवान् स्मृतः ।
 तस्मात्सर्वपरित्यागान्मन्ये कृत्वा ⁵ कृतार्थतां ॥८०॥
 इति धर्ममराडस्य विदित्वा न तुतोष सः ⁶ ।
 अकृत्स्नमिति विज्ञाय ततः प्रतिजगाम ह ॥८१॥
 विशेषमथ शुश्रूषुर्द्रुक्स्याश्रमं ययौ ।
 आत्मयाहाच्च तस्यापि जगृहे न स दर्शनं ॥८२॥
 संज्ञासंज्ञितयोर्दोषं ज्ञात्वा हि मुनिरुद्रकः ।
 आकिञ्चन्यात्परं लेभे संज्ञासंज्ञात्मिकां गतिं ॥८३॥
 यस्माच्चालंबने ⁷ सूक्ष्मे संज्ञासंज्ञे ततः परं ।
 नासंज्ञी नैव संज्ञीति तस्मात्तच्च गतस्पृहः ॥८४॥
 यतश्च बुद्धिस्तथैव स्थितान्यथाप्रचारिणी ।

¹ Ex conj. तस्माद् C P.

² सञ् शरीरी C; स शरीरी P.

³ च C.

⁴ वा P.

⁵ कृतां -- C.

⁶ सा C.

⁷ शुश्रूषु चद्र° P. (Cf. Burnouf, *Intr.*

p. 386.)

⁸ सू° C.

¹ सूक्ष्मापादि ततस्तच्च नासंज्ञितं न संज्ञिता ॥ ८५ ॥
 यस्माच्च तमपि प्राप्य पुनरावर्तते जगत् ।
 बोधिसत्त्वः² परं प्रेप्सुस्तस्मादुद्रकमत्यजत् ॥ ८६ ॥
 ततो हित्वाश्रमं तस्य श्रेयोऽर्थी कृतनिश्चयः ।
 भेजे गयस्य राजर्षेर्नगरीसंज्ञमाश्रमं ॥ ८७ ॥
 अथ नैरंजनातीरे शुचौ शुचिपराक्रमः ।
 चकार वासमेकांतविहाराभिव्रती⁴ मुनिः ॥ ८८ ॥
 पंचोपतस्थुर्दृष्ट्वा च भिक्षवस्तं मुमुक्षवः ।
 पुण्यार्जितधनारोग्यमिन्द्रियार्था इवेश्वरं ॥ ८९ ॥
 संपूज्यमानस्तैः⁵ प्रह्वैर्विनयानतमूर्तिभिः ।
 तद्वंशस्थायिभिः शिष्यैर्लोलेर्मन इवेन्द्रियैः ॥ ९० ॥
 मृत्युजन्मांतकरणे स्यादुपायोऽयमित्यथ ।
 दुष्कराणि समारेभे तपांस्यनशनेन सः ॥ ९१ ॥
 उपवासविधीन् नैकान् कुर्वन् नरदुराचरान् ।
 वर्षाणि षट्कर्मप्रेप्सुरकरोत्कार्श्यमात्मनः ॥ ९२ ॥
 अन्नकालेषु चैकैकैः सकोलतिलतंडुलैः ।
 अपारपारसंसारपारं⁷ प्रेप्सुरपारयत् ॥ ९३ ॥
 देहादपचयस्तेन तपसा तस्य यः कृतः ।
 स एवोपचयो भूयस्तेजसास्य कृतोऽभवत्⁸ ॥ ९४ ॥

¹ Ex conj. सूक्ष्माऽपद्मो (?) C P; °द्मो D.

² Ex conj. °सत्त्वं C P.

³ तस्मादुद्रक° C P here (C has been altered).

⁴ अभिव्रतिर्मुनिः C.

⁵ प्रह्वैः P.

⁶ षट्कर्मप्रेप्सुः C P. (°कर्म° from the Tibetan.)

⁷ संसारपारं P.

⁸ Ex conj.

भवेत् C; D omits; भवेत् P.

कृशोऽप्यकृशकीर्तिश्रीह्लादं² चक्रेऽन्यचक्षुषं³ ।
 कुमुदानामिव शरच्छुक्लपक्षादिचंद्रमाः ॥९५॥
 त्वगस्थिशेषो निःशेषैर्मेदःपिशितशोणितैः ।
 क्षीणोऽप्यक्षीणगांभीर्यः समुद्र इव स व्यभात् ॥९६॥
 अथ कष्टतपःस्पष्टव्यर्थक्लिष्टतनुर्मुनिः ;
 'भवभीरुरिमां चक्रे बुद्धिं बुद्धत्वकांक्षया ॥९७॥
 नायं धर्मो विरागाय न बोधाय न मुक्तये ।
 जंबुमूले मया प्राप्तो यस्तदा स विधिर्ध्रुवं ॥९८॥
 न चासौ दुर्बलेनाप्तुं⁵ शक्यमित्यागतादरः ।
 शरीरबलवृद्धयर्थमिदं भूयोऽन्वचिंतयत् ॥९९॥
 क्षुत्पिपासाश्रमक्लांतः श्रमादस्वस्थमानसः ।
 प्राप्नुयान्मनसावाप्यं फलं कथमनिर्वृतः ॥१००॥
 निर्वृतिः प्राप्यते सम्यक्सततेंद्रियतर्पणात् ।
 संतर्पितेंद्रियतया मनःस्वास्थ्यमवाप्यते⁶ ॥१०१॥
 स्वस्थप्रसन्नमनसः समाधिरूपपद्यते ।
 समाधियुक्तचित्तस्य ध्यानयोगः प्रवर्तते ॥१०२॥
 ध्यानप्रवर्तनाद्धर्माः प्राप्यन्ते यैरवाप्यते ।
 दुर्लभं शांतमजरं परं तदमृतं पदं ॥१०३॥
 तस्मादाहारमूलोऽयमुपाय इतिनिश्चयः ।

¹ अक्षत° P.² श्रीह्लादं C.³ Sic C P.⁴ Ex conj. मयमी-

करिमां C P.

⁵ आप्तं C.⁶ अवाप्नुयात् P.

¹ असूरीकरणे धीरः कृत्वामितमतिर्मतिं² ॥१०४॥
 स्नातो³ नैरंजनातीरादुत्तार शनैः कृशः ।
 भक्त्यावनतशाखायैर्दत्तहस्तस्तटदुमैः ॥१०५॥
 अथ गोपाधिपमुता⁴ दैवतैरभिचोदिता ।
 उद्धूतहृदयानंदा तच्च नंदबलागमत्⁵ ॥१०६॥
 सितशंखोज्ज्वलभुजा नीलकंबलवासिनी ।
 सफेणमालानीलांबुर्यमुनेव सरिद्धरा ॥१०७॥
 सा अद्भुतवर्धितप्रीतिर्विकसल्लोचनोत्पला⁶ ।
 शिरसा⁷ प्रणिपत्यैनं ग्राहयामास पायसं ॥१०८॥
 कृत्वा तदुपभोगेन प्राप्तजन्मफलां स तां⁸ ।
 बोधिप्राप्तौ⁹ समर्थोऽभूत्संतर्पितषडिन्द्रियः ॥१०९॥
¹² पर्याप्ताप्यानमूर्तश्च¹³ सार्धं सुयशसा मुनिः ।
 कांतिधैर्यैकभारिकः शशांकार्णववद्भवौ¹⁴ ॥११०॥
 आवृत्त इति विज्ञाय तं जहुः¹⁵ पंचभिस्त्ववः ।
 मनीषिणमिवात्मानं निर्मुक्तं पंचधात्ववः ॥१११॥
 प्यवसायद्वितीयोऽथ शास्त्रलास्तीर्णभूतलं ।
 सोऽश्चम्यमूलं प्रययौ बोधाय कृतनिश्चयः ॥११२॥

¹ Ex conj. आसुरीकरणे OP (आसू P).

² मतिः OP.

³ जी० O.

⁴ Ex conj. तीरो उत्तार C P.

⁵ दैवतैः OP.

⁶ Ex conj. दृष्टमत् O;

दृष्टमै P.

⁷ Ex conj. अद्भुतवर्धित० OP.

⁸ नात्यरा O.

⁹ प्रतपस्विनं O.

¹⁰ Ex conj. अव्यवसायतां O; अव्यवसायतं P.

¹¹ Ex conj. प्राप्तो C; प्राप्त P.

¹² पर्याप्ताप्यान० P.

¹³ सार्धमुपयसा O.

¹⁴ Ex conj. अवर्चयोः OP.

¹⁵ Ex conj. जहुः OP.

ततस्तदानीं गजराजविक्रमः ¹ पदस्वनेनानुपमेन बोधितः ।
 महामुनेरागतबोधिनिश्चयो जगाद कालो भुजगोत्तमः स्तुतिं ॥११३॥
 यथा मुने त्वञ्चरणावपीडिता मुहुर्मुहुर्निर्द्वन्द्वतीव मेदिनी ।
 यथा च ते राजति ² सूर्यवत्प्रभा ध्रुवं ³ त्वमिष्टं फलमद्य भोक्ष्यसे ॥११४॥
 यथा भ्रमंत्यो दिवि ⁴ वायपंक्तयः प्रदक्षिणं त्वां कमलाक्ष कुर्वते ।
 यथा च सौम्या दिवि वांति वायवस्त्वमद्य बुद्धो नियतं भवि-
 ष्यसि ॥११५॥

ततो भुजंगप्रवरेण संस्तुतस्तृणान्युपादाय शुचीनि लावकात् ।
 कृतप्रतिज्ञो निषसाद बोधये महातरोर्मूलमुपाश्रितः शुचेः ॥११६॥
 ततः स पर्येकमकंथमुत्तमं बबन्ध सुप्तोरगभोगपिण्डितं ।
 भिनन्नि तावद्भुवि नैतदासनं न यामि तावत्कृतकृत्यतामिति ॥११७॥
 ततो ययुर्मुदमतुलां दिवौकसी ववासिरे न मृगगणा न पक्षिणः ।
 न सस्वनुर्वनतरवोऽनिलाहताः कृतासने भगवति निश्चला-
 त्मनि ॥११८॥

इति श्रीबुद्धचरिते महाकाव्येऽश्वघोषकृतेऽराटदर्शनो
 नाम द्वादशः सर्गः ॥१२॥

¹ Ex conj. पदस्वमेना° C; पदस्वामना° P.

² निस्तन° C P.

³ Ex conj.

राजनि C P.

⁴ Ex conj. ध्रुवत्वं C P.

⁵ वायु P; वाय C; वाय seems

used here for वि.

BOOK XIII.

तस्मिंश्च बोधाय कृतप्रतिज्ञे राजर्षिवंशप्रभवे महर्षौ ।
 तचोपविष्टे प्रजहर्ष लोकस्तत्रास सङ्घर्मरिपुस्तु मारः ॥१॥
 यं कामदेवं प्रवदन्ति लोके चित्रायुधं पुष्पशरं तथैव ।
 कामप्रचाराधिपतिं तमेव मोक्षद्विषं मारमुदाहरन्ति ॥२॥
 तस्यात्मजा विभ्रमहर्षदर्पास्तिस्रो रतिप्रीतितृषश्च कन्याः ।
 पप्रच्छुरेनं मनसो विकारं स तांश्च ताश्चैव^१ वचो^२ बभाषे ॥३॥
 असौ मुनिर्निश्चयवर्म^३ विभ्रत् सत्त्वायुधं बुद्धिशरं विकृष्य ।
 जिगीषुरास्ते विषयान्मदीयान् तस्मादयं मे मनसो विषादः^४ ॥४॥
 यदि ह्यसौ मामभिभूय याति लोकाय चाख्यात्यपवर्गमार्गं^५ ।
 शून्यस्ततोऽयं विषयो ममाद्य^६ वृत्ताच्युतस्येव^७ विदेहभर्तुः ॥५॥
 तद्यावदेवैष न लब्धचक्षुर्मद्गोचरे तिष्ठति^८ यावदेव ।
 यास्यामि तावद्भूतमस्य भेतुं सेतुं नदीवेग इवाभिवृद्धः ॥६॥
 ततो धनुः पुष्पमयं गृहीत्वा शरांस्तथा^९ मोहकरांश्च पञ्च ।
 सोऽश्वत्थमूलं^{१०} संसृतोऽभ्यगच्छदं^{११} स्वास्थ्यकारी मनसः प्रजानां ॥७॥

^१ Ex conj. तांश्चैव C P. ^२ Ex conj. भुमाष C; वसाष P. ^३ Ex conj.
 धर्मं C P. ^४ विकारं C D, corrected in C to विषादः. ^५ मार्गं C; मोक्षं P.
^६ वृत्ताच्युतस्येव P. ^७ शैव C. ^८ कावदेव P. ^९ शरास्तथा C. ^{१०} Ex
 conj. सुसुतो C P. ^{११} अस्वास्थ्यं C.

अथ प्रशांतं मुनिमासनस्थं पारं तितीर्षुं भवसागरस्य ।
 विषज्य ¹सथं करमायुधाग्रे क्रीडञ्जरेणेदमुवाच मारः ॥८॥
 उत्तिष्ठ भीः ²क्षत्रिय मृत्युभीत वरस्व धर्मं त्यज मोक्षधर्मं ।
 वाणैश्च * * * ³ विनीय लोकान् लोकान् परान् प्राप्नुहि
 वासवस्य ॥९॥

पंथा हि निर्यातुमयं यशस्यो ⁴ यो वाहितः पूर्वतमैर्नरैर्द्वैः ।
 जातस्य राजर्षिकुले विशाले ⁵ भैक्षाकमष्टाध्यमिदं प्रपत्तुं ॥१०॥
 अथाद्य ⁶ नोत्तिष्ठसि निश्चितात्मा ⁷ भव स्थिरो मा विमुचः प्रतिज्ञां ।
 मयोद्यतो ह्येष ⁸ शरः स एव यः सूर्यके मीनरिपौ विमुक्तः ॥११॥
 पृष्ठः स चानेन कथंचिदैडः सोमस्य नप्राप्यभवद्विचित्रः ।
 स चाभवच्छांतनुरस्वतंत्रः क्षीणे युगे किं वत दुर्बलोऽन्यः ॥१२॥
 तत्क्षिप्रमुत्तिष्ठ लभस्व संज्ञां वाणो ह्ययं तिष्ठति लेलिहानः ।
 प्रियाभिधेयेषु रतिप्रियेषु यं चक्रवाकेष्वपि नोत्सृजामि ॥१३॥
 इत्येवमुक्तोऽपि यदा निरास्थो नैवासनं शक्यमुनिर्बिभेद ।
 शरं ततोऽस्मै विससर्ज मारः कन्याश्च कृत्वा पुरतः सुतांश्च ॥१४॥
 तस्मिंस्तु वाणेऽपि स विप्रमुक्ते चकार नास्थां न धृतेश्चाल ।
 दृष्ट्वा तथैनं विषसाद मारश्चिंतापरीतश्च शनैर्जगाद ॥१५॥
 शैलेंद्रपुत्रीं प्रति येन विद्धो देवोऽपि ⁹ शंभुश्चलितो बभूव ।
 न चिंतयत्येष तमेव वाणं किं स्यादचित्तो न शरः स एषः ॥१६॥

¹ सव्यकारं C.² क्षत्रिय C.³ A hiatus here in C P.⁴ यशस्यो C.⁵ भैक्षाकं C.⁶ Ex conj. नो तिष्ठसि C P.⁷ तात्त्वना C.⁸ सरः C.⁹ Ex conj. देयश्चि C; देयश्चि ?

तस्मादयं नार्हति^१ पुष्पवाणं न हर्षणं नापि^२ रतेर्नियोगं ।
 अर्हन्त्ययं भूतगणैरशेषैः संवासनातर्जनताडनानि ॥१७॥
 सस्मार मारश्च ततः स्वसैन्यं^३ विध्वंसनं^४ शाक्यमुनेश्चिकीर्षन् ।
 नानाश्रयाश्चानुचराः परीयुः^५ शरदुमप्राप्तगदासिहस्ताः ॥१८॥
 वराहमीनाश्चखरोष्ट्रवक्त्रा व्याघ्रर्क्षसिंहद्विरदाननाश्च ।
 एकेक्षणा नैकमुखास्त्रिशिर्षा लंबोदराश्चैव पृषोदराश्च ॥१९॥
 अजासु सक्ता घटजानवश्च दंष्ट्रायुधाश्चैव नखायुधाश्च ।
 कबंधहस्ता बहुमूर्तयश्च भगार्धवक्त्राश्च महामुखाश्च ॥२०॥
 ताम्रारुणा लोहितविंदुचित्राः खट्वांगहस्ता हरिधूम्रकेशाः ।
 लंबस्रजो वारणलंबकर्णाश्चर्मबराश्चैव निरंबराश्च ॥२१॥
 श्वेतार्धवक्त्रा हरितार्धकायास्ताम्राश्च धूम्रा हरयोऽसिताश्च ।
 व्याडोत्तरासंगभुजास्तथैव प्रघुष्टघंटाकुलमेखलाश्च ॥२२॥
 तालप्रमाणाश्च^७ गृहीतशूला दंष्ट्राकरालाश्च शिशुप्रमाणाः^८ ।
 उरभ्रवक्त्राश्च विहंगमाश्च मार्जारवक्त्राश्च मनुष्यकायाः ॥२३॥
 प्रकीर्णकेशाः शिखिनोऽर्धमुंडा रज्ज्वंबरा व्याकुलवेष्टनाश्च ।
 प्रहृष्टवक्त्रा भृकुटीमुखाश्च तेजोहराश्चैव मनोहराश्च ॥२४॥
 केचिद्भ्रजंतो भृशमाववल्गुरन्योऽन्यमापुष्पुविरे^९ तथान्ये ।
 चिक्रीडुराकाशगताश्च केचित्केचिच्च चेरुस्तरुमस्तकेषु ॥२५॥
 ननर्त कश्चिद्भ्रमयंस्त्रिशूलं^{१०} कश्चिच्च पुस्फूर्जं गदां विकर्षन् ।

^१ Ex conj. °सि C.P.^२ रतो नियोगं C.^३ विध्वंसनं P; विध्वंसने C.^४ शाक्यमुने चि° C.^५ -- शरदुमप्राप्त° C.^६ धूम्रहरयो C.P.^७ प्रमा-णाश्च C. ^८ प्रमाणाः C.^९ Ex conj. °भृतिरे C.P.^{१०} Ex conj. कश्चिच्च C.P.

हर्षेण कश्चिद्वृषवन्नर्त कश्चित्प्रजज्वाल तनूरुहेभ्यः ॥२६॥
 एवंविधा भूतगणाः समन्तात्तद्बोधिमूलं परिवार्य तस्युः ।
 जिघृक्ष्वश्चैव^१ जिघांसवश्च भर्तुर्नियोगं परिपालयन्तः ॥२७॥
 तं प्रेक्ष्य मारस्य च पूर्वरात्रे शाक्यर्षभस्यैव च युद्धकालं ।
 न द्यौश्चकाशे पृथिवी चकम्पे^२ प्रजज्वलुश्चैव दिशः सशब्दाः ॥२८॥
 विश्वग्ववौ वायुरुदीर्णवेगस्तारा न रेजुर्न बभौ शशांकः ।
 तमश्च भूयो विततार रात्रेः^३ सर्वे च संचुक्षुभिरे समुद्राः ॥२९॥
 महीभृतो धर्मपराश्च नागा^४ महामुनेर्विघ्नममृष्यमाणाः ।
 मारं प्रति क्रोधविवृत्तनेचा^५ निःशस्त्रसुश्चैव जजृम्भिरे च ॥३०॥
 शुद्धाधिवासा विबुधर्षयस्तु सद्धर्मसिद्ध्यर्थमिव प्रवृत्ताः ।
 मारेऽनुकम्पां^६ मनसा प्रचक्रुर्विरागभावात्तु न रोषमीयुः ॥३१॥
 तद्बोधिमूलं समवेक्ष्य^७ कीर्णं हिंसात्मना मारबलेन तेन ।
 धर्मात्मभिलोकाविमोक्षकामैर्बभूव हाहाकृतमन्तरीक्षं ॥३२॥
 उपप्लुतं धर्मविदस्तु^८ तस्य दृष्ट्वा स्थितं मारबलं महर्षिः ।
 न चुक्षुभे नापि ययौ विकारं मध्ये गवां सिंह इवोपविष्टः ॥३३॥
 मारस्ततो भूतचमूमुदीर्णामाज्ञापयामास भयाय तस्य ।
 स्वैः स्वैः प्रभावैरथ सास्य सेना तद्धैर्यभेदाय मतिं चकार ॥३४॥
 केचिच्चलच्चैकविलंबिजिह्वा^{१०}स्तीक्ष्णोयदंष्ट्रा हरिमंडलाक्षाः ।

^१ Ex conj. (cf. sloka 32). तं बो० C P.

^२ द्यौश्चापि P.

^३ प्रजज्वलुः C.

^४ C omits :.

^५ महामुनिर्वि० C.

^६ निशस्त्रं C; विनिश्वसु P.

^७ कम्पा C P.

^८ समवीक्ष्य C P.

^९ C omits इ in विदस्तु. [The Tibetan reads धर्मविधिः.]

^{१०} विजिह्वा ती० C P.

विदारितास्याः स्थिरशंकुकर्णाः^१ संचासयंतः किल नाम तस्युः ॥३५॥
 तेभ्यः स्थितेभ्यः स तथाविधेभ्यो रूपेण^२ भावेन च दारुणेभ्यः ।
 न विष्यथे नोद्विविजे महर्षिः क्रीडन् सुबालेभ्य इवोद्वितेभ्यः ॥३६॥
 कश्चित्ततो रौद्रविवृत्तदृष्टिस्तस्मै गदामुद्यमयांचकार ।
 तस्तंभ बाहुः सगदस्ततोऽस्य पुरंदरस्येव^३ पुरा सवज्रः ॥३७॥
 केचित्समुद्यम्य^४ ^५ शिलास्तूरुश्च विषेहिरे नैव मुनौ विमोक्तुं ।
 पेतुः सवृक्षाः सशिलास्तथैव वज्रावभग्ना इव विंध्यपादाः ॥३८॥
 कैश्चित्समुत्पत्य नभो विमुक्ताः शिलाश्च वृक्षाश्च परश्चधाश्च ।
 तस्युर्नभस्येव^६ न चावपेतुः संध्याभ्रपादा इव नैकवर्णाः ॥३९॥
 चिक्षेप तस्योपरि दीप्तमन्यः कडंगरं पर्वतशृंगमात्रं ।
 यन्मुक्तमात्रं^७ गगणस्थमेव तस्यानुभावाच्छतधा बभूव^८ ॥४०॥
 कश्चिज्ज्वलन्नर्के इवोदितः खादंगारवर्षं महदुत्ससर्ज ।
 चूर्णानि चामीकरकंदराणां कल्पात्यये मेरुरिव प्रदीप्तः ॥४१॥
 तद्वोधिमूले प्रतिकीर्यमाणमंगारवर्षं तु सविस्फुलिंगं ।
 मैत्रीविहारादृषिसत्तमस्य बभूव रक्तोत्पलपत्रवर्षः ॥४२॥
 शरीरचिह्नव्यसनातपैस्तैरेवंविधैस्तैश्च निपात्यमानैः^९ ।
 नैवासनाच्छाक्यमुनिश्चाल स्वं निश्चयं बंधुमिवोपगुह्य ॥४३॥
 अथापरे^{१०} निर्जगलुर्मुखेभ्यः सर्पान्विजीर्णेभ्य इव दुमेभ्यः ।
 ते मंचवद्धा इव तत्समीपे न^{११} शश्वमुर्नोत्ससृजुर्न चेलुः ॥४४॥

^१ वर्णाः P.^२ रूपेण C.^३ स्तैव CP.^४ Ex conj. समुद्यम्य CP.^५ शिलास्तूरुश्च CP.^६ Ex conj. च नाव CP.^७ गगन P.^८ वफास

written under बभूव in CP.

^९ Ex conj. निपात्यमानैः CP.^{१०} निर्जगलुः C.^{११} सल्लुः C.

भूत्वापरे वारिधरा¹ वृंहतः सविद्युतः साशनिचंडघोषाः ।
 तस्मिन् दुमे तत्पुत्रमवर्षे तत्पुष्पवर्षे रुचिरं बभूव ॥४५॥
 चापेऽथ बाणो निहितोऽपरेण जज्वाल तच्चैव न निष्पपात ।
 अनीश्वरस्यात्मनि धूर्यमाणो³ दुर्मर्षणस्येव⁴ नरस्य मन्युः ॥४६॥
 पंचेषवोऽन्येन तु विप्रमुक्तास्तस्युर्नयत्येव मुनौ न पेतुः ।
 संसारभीरोर्विषयप्रवृत्तौ पंचेंद्रियाणीव परीक्षकस्य ॥४७॥
 जिघांसयान्यः प्रससार रुष्टो गदां गृहीत्वाभिमुखो महर्षेः ।
 सोऽप्राप्तकालो विवशः पपात⁵ दोषेष्विवानर्थकरेषु लोकः ॥४८॥
 स्त्री मेघकाली तु कपालहस्ता कर्तुं महर्षेः किल मोहचित्तं ।
 बभ्राम तच्चानियतं न तस्यौ चलात्मनो बुद्धिरिवागमेषु ॥४९॥
 कश्चित्प्रदीप्तं प्रणिधाय चक्षुर्नैवाग्निनाशीविषवद्बिधक्षुः⁶ ।
 तच्चैव नासीत्तमृषिं ददर्श कामात्मकः श्रेय इवोपदिष्टं ॥५०॥
 'गुर्वी' शिलामुद्यमयंस्तथान्यः शश्राम मोघं⁸ विहतप्रयत्नः ।
 निःश्रेयसं ज्ञानसमाधिगम्यं कायक्लमैर्धर्ममिवाप्नुकामः ॥५१॥
 तरक्षुसिंहाकृतयस्तथान्ये प्रणेदुरुच्चैर्महतः प्रणादान् ।
 सत्त्वानि यैः⁹ संचुकुचुः समंताद्ब्रज्जाहता द्यौः फलतीति मत्वा ॥५२॥
 मृगा गजाश्चात्तरवान्¹⁰ सृजंतो विदुदुबुश्चैव निलिल्यिरे च ।
 राक्षौ च तस्यामहनीव दिग्भ्यः खगा रुवंतः परिपेतुरात्ताः ॥५३॥
 तेषां प्रणादैस्तु तथाविधैस्तैः सर्वेषु भूतेष्वपि कंपितेषु ।

¹ वारिधरान् O.P.² निहतो C.³ भागो C.⁴ स्त्रीव O.⁵ द्वेषिष P.⁶ Ex conj. °बिधक्षुः O.P.⁷ गुर्वी O.P.⁸ मोघं O.P.⁹ Sic D; धैः O; धः P.¹⁰ आत्तरवान् C.P.

मुनिर्न तथास न संचुकोच रवैर्गर्ह्मन्निव वायसानां ॥५४॥
 भयावहेभ्यः परिषद्गणेभ्यो यथा यथा नैव मुनिर्विभाय ।
 तथा तथा धर्मभृतां सपत्नः शोकाच्च रोषाच्च ससार मारः ॥५५॥
 भूतं ततः किञ्चिददृश्यरूपं विशिष्टरूपं गगणस्थमेव ।
^१दृष्ट्वर्षये दुग्धमवैररुष्टं मारं बभाषे महता स्वरेण ॥५६॥
 मोघं श्रमं नार्हसि मार कर्तुं हिंसात्मतामुत्सृज गच्छ शर्म ।
 नैष त्वया कंपयितुं हि शक्यो महागिरिर्मैरुरिवानिलेन ॥५७॥
 अण्युष्णभावं ज्वलनः^२ प्रजह्यादापो द्रवत्वं पृथिवी स्थिरत्वं ।
 अनेककल्पाचितपुण्यकर्मा न त्वेव जह्याश्चवसायमेषः ॥५८॥
 यो निश्चयो ह्यस्य पराक्रमश्च तेजश्च यद्या च दया प्रजासु ।
 अप्राप्य नोत्थास्यति^३ तत्त्वमेष तमांस्यहत्वेव सहस्ररश्मिः ॥५९॥
 काष्ठं हि मथून् लभते हुताशं भूमिं खनन् विंदति^४ चापि तोयं ।
 निर्बेधिनः^५ किञ्च न नास्य साध्यं न्यायेन युक्तं च कृतं च सर्वं ॥६०॥
 तल्लोकमार्त्तं कर्णायमानो रोगेषु रागादिषु वर्तमानं ।
 महाभिषमार्हति विघ्नमेष ज्ञानौषधार्थं परिखिद्यमानः ॥६१॥
 हृते च लोके बहुभिः कुमार्गैः सन्मार्गमन्विच्छति यः श्रमेण ।
 स ^६देशिकः क्षोभयितुं न युक्तं सुदेशिकः सार्थ इव प्रणष्टे ॥६२॥
 सस्त्रेषु नष्टेषु महांधकारैर्ज्ञानप्रदीपः क्रियमाण^७ एषः ।
 आर्यस्य निर्वापयितुं न साधु प्रज्वाल्यमानस्तमसीव दीपः ॥६३॥

^१ दृष्ट्वर्षये CP.^२ ज C.^३ नोच्छास्यति C.^४ विदति O.

निर्वेधिनः P.

^५ देशिकः P.^७ ज C.

दृष्ट्वा च संसारमये महौघे¹ मयं जगत्पारमविन्दमानं ।
 यश्चेदमुत्तारयितुं प्रवृत्तः कश्चिन्नयेत्तस्य तु पापमार्यः ॥६४॥
 क्षमाशिफो धैर्यविगाढमूलश्चारित्र्यपुष्पः स्मृतिबुद्धिशाखः ।
 ज्ञानदुमो धर्मफलप्रदाता नोत्पाटनं स्पर्हति वर्धमानः ॥६५॥
 बद्धां दृढैश्चेतसि मोहपाशैर्यस्य प्रजां मोक्षयितुं मनीषा ।
 तस्मिन् जिघांसा तव नोपपन्ना श्रान्ते जगद्बन्धनमोक्षहेतोः ॥६६॥
 बोधाय कर्माणि हि यान्यनेन कृतानि तेषां नियतोऽद्य कालः ।
 स्थाने² तथास्मिन्नुपविष्ट एष यथैव पूर्वं मुनयस्तथैव ॥६७॥
 एषा हि नाभिर्वसुधातलस्य कृत्स्नेन युक्ता परमेण³ धाम्ना ।
 भूमेरतोऽन्योऽस्ति हि न प्रदेशो वेशं⁴ समाधेर्विषयो⁵ हितस्य ॥६८॥
 तन्मा कृथाः⁶ शोकमुपेहि⁷ शान्तिं मा भून्महिम्ना तव मार मानः ।
⁸ विश्रम्भितुं न क्षममध्रुवा श्रीश्चले पदे किं पदमभ्युपैषि⁹ ॥६९॥
 ततः स संश्रुत्य च तस्य तद्वचो महामुनेः प्रेक्ष्य च निष्प्रकंपतां ।
 जगाम मारो विमना हतोद्यमः¹⁰ शैरैर्जगच्चेतसि यैर्विह्वल्यसे¹¹ ॥७०॥
 गतप्रहर्षा विफलीकृतश्रमा प्रविद्धपाषाणकडंगरदुमा ।
 दिशः प्रदुद्राव ततोऽस्य सा चमूर्हताश्रयेव द्विषता¹² द्विषच्चमूः ॥७१॥
 द्रवति¹³ सपरपक्षे निर्जिते पुष्पकेतौ जयति जिततमस्के नीरजस्के
 महर्षी ।

¹ महौघे C.² स्थितास्मिन् P.³ परमेण CP.⁴ Sic OP.⁵ -- स C.⁶ कृथा CP.⁷ उपेहि CP.⁸ विश्रम्भितुं C.⁹ Ex conj.

अभ्युपैषि CP.

¹⁰ Ex conj.

मतोद्यमः CP.

¹¹ Sic OP.¹² नतो P.¹³ Ex conj. सपरिपक्षे CP.

युवतिरिव सहासा द्यौश्चकाशे¹ सचंद्रा सुरभि च जलगर्भे² पुष्पवर्षे
पपात ॥७२॥

तथापि पापीयसि निर्जिते गते दिशः³ प्रसेदुः प्रबभौ निशाकरः ।
दिवो निपेतुर्भुवि पुष्पवृष्टयो रराज योषेव⁴ विकल्मषा निशा ॥७३॥

इति श्रीबुद्धचरिते महाकाव्येऽश्वघोषकृते मारविजयो
नाम चयोदशः सर्गः ॥१३॥

¹ द्यौ चकाशे O.

² जलगर्भे C.

³ देशः P.

⁴ योषेव CP.

BOOK XIV.

ततो मारबलं जित्वा धैर्येण च शमेन च ।
 परमार्थं विजिज्ञासुः स दध्यौ ध्यानकोविदः ॥१॥
 सर्वेषु ध्यानविधिषु प्राप्य चैश्वर्यमुत्तमं^१ ।
 सस्मार प्रथमे यामे पूर्वजन्मपरंपरां ॥२॥
 अमुचाहमयं नाम^२ च्युतस्तस्मादिहागतः ।
 इति जन्मसहस्राणि सस्मारानुभवन्निव ॥३॥
 स्मृत्वा जन्म च मृत्युं च तासु तासूपपत्तिषु ।
 ततः सत्त्वेषु कारुण्यं चकार करुणात्मकः ॥४॥
 कृत्वेह^३ सुजनोत्सर्गं पुनरन्यत्र च क्रियाः^४ ।
 अत्राणः खलु लोकोऽयं परिभ्रमति चक्रवत् ॥५॥
 इत्येवं^५ स्मरतस्तस्य बभूव नियतात्मनः ।
 कदलीगर्भनिःसारः संसार इति निश्चयः^६ ॥६॥
 द्वितीये त्वागते^७ यामे सोऽद्वितीयपराक्रमः ।
 दिव्यं चक्षुः परं लेभे सर्वचक्षुष्मतां वरः ॥७॥
 ततस्तेन स दिव्येन परिशुद्धेन चक्षुषा ।
 ददर्श निखिलं लोकमादर्श इव निर्मले ॥८॥

^१ शमः C.

^२ नामा CP.

^३ Ex conj. कृत्वेहं CP.

^४ क्रिया CP.

^५ स्मारतः C.

^६ निश्चितः P.

^७ त्वामे C.

सत्त्वानां पश्यतस्तस्य निकृष्टोत्कृष्टकर्मणां ।
 प्रच्युतिं चोपपत्तिं च ववृधे करुणात्मता ॥९॥
 इमे दुष्कृतकर्माणाः प्राणिनो यांति दुर्गतिं ।
 इमेऽन्ये शुभकर्माणाः प्रतिष्ठते त्रिपिष्टपे ॥१०॥
 उपपन्नाः^१ प्रतिभये नरके भृशदारुणे ।
 अमी दुःखैर्बहुविधैः पीड्यन्ते कृपणं वत ॥११॥
 पाय्यन्ते क्लृप्तं केचिदग्निवर्णमयोरसं ।
 आरोप्यन्ते रुवंतोऽन्ये^२ निष्टप्रस्तंभमायसं ॥१२॥
 पच्यन्ते पिष्टवत्केचिदयस्कृन्भीष्ववाङ्मुखाः ।
 दह्यन्ते करुणं केचिद्दीप्तेष्वंगारराशिषु ॥१३॥
 केचिन्नीक्षणैरयोदंष्ट्रैर्भक्ष्यन्ते^३ दारुणैः श्वभिः ।
 केचिद्दृष्टैरयस्तुडैर्वायसैरायसैरिव ॥१४॥
 केचिद्दाहपरिश्रान्ताः शीतच्छायाभिकांक्षिणः ।
 'असिपत्रं वनं नीलं बद्धा इव^४ विशन्त्यमी ॥१५॥
 पाह्यन्ते दारुवत् केचित्कुठारैर्बहुबाहवः ।
 दुःखेऽपि न विपद्यन्ते कर्मभिर्धारितासवः^५ ॥१६॥
 सुखं स्यादिति यत्कर्म कृतं दुःखनिवृत्तये^६ ।
 फलं तस्येदमवशैर्दुःखमेवोपभुज्यते ॥१७॥
 सुखार्थमशुभं कृत्वा य एते भृशदुःखिताः ।

^१ C omits :. ^२ निष्प्र^० CP. ^३ भक्षते CP. ^४ Ex conj. असिपत्रवन-
 नीलवद्धा CP (P °वने). ^५ विसं P. ^६ - निपिपद्यते C. ^७ ताश्वः CP.
^८ Ex conj. °निवर्त्तये CP.

¹ आस्वादः स किमेतेषां करोति सुखमखपि² ॥ १८ ॥

हसन्निर्यक्तं कर्म कलुषं कलुषात्मभिः ।

एतत्परिणते काले क्रीशद्भिरनुभूयते ॥ १९ ॥

यद्येव पापकर्माणाः पश्येयुः³ कर्मणां फलं ।

वमेषुरुष्णरुधिरं मर्मस्वभिहता इव ॥ २० ॥

शरीरेभ्योऽपि दुःखेभ्यो नारकेभ्यो मनस्विनः ।

अनार्यैः सह संवासो मम कृच्छ्रतमो मतः ॥ २१ ॥

इमेऽन्ये कर्मभिश्चिचैश्चिन्नविस्मदसंभवैः ।

तिर्यग्योनौ⁴ विचित्रायामुपपन्नास्तपस्विनः ॥ २२ ॥

मांसत्वग्बालदंतार्थं वैरादपि मदादपि ।

हन्यन्ते कृपणा यत्र बंधूनां पश्यतामपि ॥ २३ ॥

अशक्नुवंतोऽप्यवशाः क्षुत्तर्षश्चमपीडिताः ।

⁵ गोऽश्वभूताश्च बाह्यन्ते प्रतीदक्षतमूर्तयः ॥ २४ ॥

बाह्यन्ते गजभूताश्च बलीयांसोऽपि दुर्बलैः ।

अंकुशक्लिष्टमूर्धानस्ताडिताः⁶ पादपार्ष्णिभिः ॥ २५ ॥

⁷ सत्स्वप्यन्येषु दुःखेषु दुःखं यत्र विशेषतः ।

परस्परविरोधाच्च पराधीनतयैव च ॥ २६ ॥

खस्थाः खस्थैर्हि बाध्यन्ते⁸ जलस्था जलचारिभिः ।

स्थलस्थाः स्थलसंस्थैस्तु⁹ प्राप्यन्ते चेतरेतरैः ॥ २७ ॥

¹ आस्वादः C.

² Ex conj. खपि C P.

³ ण्यु C.

⁴ Ex conj. विचि-

त्रायम् C; विचित्रायम् P.

⁵ Ex conj. गौश्च C P.

⁶ ताडिता C.

⁷ सत्सुण्यं C.

⁸ Ex conj. बाह्यन्ते C D, corrected in C to बाध्यन्ते; बाध्यन्ते P.

⁹ प्राप्यरे C; प्राप्यते P.

उपपन्नास्तथा चेमे¹ मात्सर्याक्रांतचेतसः ।
 पितृलोके निरालोके कृपणं भुंजते फलं ॥२८॥
²सूचीछिद्रोपममुखाः पर्वतोपमकुक्षयः ।
 क्षुत्तर्षजनिर्तैर्दुःखैः पीड्यन्ते दुःखभागिनः ॥२९॥
 पुरुषो यदि जानीत मात्सर्यस्येदृशं फलं ।
 सर्वथा शिविवद्दद्याच्छरीरावयवानपि ॥३०॥
 आशया समभिक्रांता धार्यमाणाः³ स्वकर्मभिः ।
 लभन्ते न ह्यमी भोक्तुं प्रवृद्धान्यशुचीन्यपि ॥३१॥
 इमेऽन्ये नरकं⁴ प्राप्य गर्भसंज्ञेऽशुचिहृदे ।
 उपपन्ना मनुष्येषु दुःखमर्हन्ति जंतवः ॥३२॥
 अथान्ये तापसाः स्वर्गं गच्छन्ति पुण्यकारिणः⁵ ।
 चक्रवर्तिपदं प्राप्य केचिद्भूमौ चरन्ति च ॥३३॥
 केचिन्नागालये⁶ नागा निधानेश्वरतां गताः ।
 स्वकृतं कर्म भुञ्जाना भ्रमन्ति भववारिधौ ॥३४॥
 तदात्रैः पश्चिमे यामे ध्यात्वा चैवं व्यचिंतयत् ।
 वतायं कृच्छ्रमापन्नो लोकः सर्वोऽपि विभ्रमन् ॥३५॥
 निःसरणं न जानाति दुःखस्कंधालयाद्भवात् ।
 यदुत्तेदं जगत्सर्वं जायते जीर्यतेऽपि च ॥३६॥
 म्रियते च्यवते भूयोऽप्येवं समुपपद्यते ।
 कस्मिन्सति जरामृत्युर्भवतीति स ऐक्षत ॥३७॥

¹ चेमे C.² सू० C P.³ नाः C P.⁴ Ex conj. पक्षेर्गर्भं C P.⁵ नाग P.⁶ Sic C pr. m. and D; केचिद्भूमातले P, and so marginal correction in C.

जात्यां सत्यां जरामृत्युर्भवतीति समैक्षत ।
 कस्मिन्सति पुनर्जातिरिति चासौ व्यचारयत् ॥३८॥
 [१ भवे सति पुनर्जातिर्भवतीति समैक्षत ।
 कस्मिन्सति भवोत्पत्तिरिति चासौ व्यचारयत् ॥३९॥]
 उपादाने भवोत्पत्तिरित्येवं स व्यबुध्यत ।
 कस्मिन्सति व्युपादानमिति चासौ व्यचारयत् ॥४०॥
 तृणायामिति विज्ञाय पुनरेवं^२ व्यचिंतयत् ।
 कस्मिन्सति च तृणा हि जातेति स व्यचारयत् ॥४१॥
 वेदनायां समुद्भूता तृणेति स समैक्षत ।
 कस्मिन्सति च संजाता वेदनेति व्यचारयत् ॥४२॥
 स्पर्शे सति समुद्भूता वेदनेति समैक्षत ।
 कस्मिन्सति च संजातः स्पर्शोऽपीति^३ व्यचारयत् ॥४३॥
 षडायतन उत्पन्नः स्पर्शो हीति^४ समैक्षत ।
 षडायतनमुत्पन्नं कुचेति स व्यचिंतयत् ॥४४॥
 नामरूपे समुत्पन्नमिति चासौ व्यबुध्यत ।
 नामरूपं^५ कुहोत्पन्नमिति चापि व्यचिंतयत् ॥४५॥
 विज्ञाने हि समुत्पन्नमिति च समपश्यत ।
 विज्ञानं च कुहोत्पन्नमिति स समचिंतयत् ॥४६॥
 संस्कारेषु^७ समुत्पन्नमिति च समबुध्यत ।

^१ This sloka omitted in C P. It has been conjecturally supplied.

^२ एष C.

^३ समैक्षत C.

^४ समैक्षत C P.

^५ विचारयन् C.

^६ Sic C P.

^७ समुद्भूतं C.

संस्काराश्च कुहोत्पन्ना इति ध्यात्वा विचारयन्¹ ॥४७॥

अविद्यायां समुत्पन्ना इति सम्यगबुध्यत ।

इत्येवं स महाप्राज्ञो बोधिसत्त्वो मुनीश्वरः ॥४८॥

मत्तैवं च समाधाय ध्यात्वैवं समचिंतयत् ।

अविद्यायाः समुत्पन्नाः संस्काराः प्रचरन्त्यपि ॥४९॥

संस्कारवृत्तिसंजातं विज्ञानं संप्रवर्तते ।

विज्ञानं नामरूपस्य संपरीक्ष्य¹ प्रवर्तते ॥५०॥

नामरूपे समुत्पन्नं षडायतनमुच्चरेत् ।

षडायतनसंस्पर्शाद्देना संप्रजायते ॥५१॥

वेदनायाः समुत्पन्ना तृणाभिसंप्रवर्तते ।

तृणोद्गतमुपादानमुपादानभवो भवः ॥५२॥

भवे जातिः समुत्पन्ना जातेर्जरारुजादयः ।

जरारोगामिसंतप्नं² मृत्युना³ यस्यते जगत् ॥५३॥

मृत्योः शोकाग्निसंतप्ने महद्दुःखं प्रजायते ।

एवमस्य महद्दुःखस्कंधस्याभ्युदयो ह्ययं ॥५४॥

इत्येवं स महासत्त्वः परिज्ञायाभिबोधितः ।

भूयोऽपि च समाधाय ध्यात्वैवं समचिंतयत् ॥५५॥

जरारोगनिरोधाच्च मृत्युरपि निरुध्यते ।

जातेर्हि संनिरोधाच्च जरारोगो निरुध्यते ॥५६॥

भववृत्तिनिरोधाच्च 'जातिरपि निरोधिता'⁴ ।

¹ Sic C P. (t)

² तप्ने CP.

³ मृत्युरा CP.

⁴ जातिरपि CP.

⁵ धता P.

उपादाननिरोधाच्च भववृत्तिर्निरोधिता¹ ॥ ५७ ॥
 तथा तृष्णानिरोधाच्च सुपादानं निरुध्यते ।
 वेदनाया निरोधाच्च तृष्णापि नापि जायते ॥ ५८ ॥
 स्पर्शं निरुध्यमाने हि वेदना नैव जायते ।
 षडिन्द्रियनिरोधाच्च संस्पर्शोऽपि न जायते ॥ ५९ ॥
 नामरूपनिरोधाच्च षडिन्द्रियं निरुध्यते ।
 विज्ञानसंनिरोधाच्च नामरूपं निरुध्यते ॥ ६० ॥
 संस्कारसंनिरोधाच्च विज्ञानं नाभिवर्तते ।
 अविद्यासंनिरोधाच्च संस्काराः प्रभवन्ति न ॥ ६१ ॥
 एवमस्य महद्दुःखस्कंधस्य मूलमुच्यते ।
 अविद्या सर्वबुद्धैस्तन्निरोध्या मुक्तिवाञ्छिभः ॥ ६२ ॥
 तदविद्यानिरोधाद्धि सर्वेषां भवचारिणां ।
 सर्वाण्यपि च दुःखानि निरुद्धानि चरन्ति न ॥ ६३ ॥
 एवं विज्ञाय विज्ञोऽसौ बोधिसत्त्वोऽभिवोधितः ।
 भूयोऽप्येवं समालोक्य ध्यात्वा च समचिन्तयत् ॥ ६४ ॥
 इदं दुःखमयं दुःखसमुदयो जगत्स्वपि ।
 अयं दुःखनिरोधोऽपि चेयं निरोधगामिनी ।
 प्रतिपदिति विज्ञाय यथाभूतमबुध्यत ॥ ६५ ॥
 एवं स भगवांस्तत्र दुर्ममूले तृणासने ।
 समाश्रित्य स्वयं ध्यात्वा संबोधिमभ्यगच्छत ॥ ६६ ॥
 ततो भिन्दन्नविद्यां संप्राप्य प्रतिसंविदः ।

संबोधिपाक्षिकान्धर्मान् सर्वान्समभिप्राप्तवान् ॥६७॥
 संबुद्धो भगवानर्हन् धर्मराजस्तथागतः ।
 सर्वाकारज्ञताप्राप्तः सर्वविद्याधिपोऽभवत् ॥६८॥
 तत्समीक्ष्य सुराः खेस्था मिथश्चैवं बभाषिरे ।
 अवकिरत पुष्पाणि संबुद्धेऽस्मिन्मुनीश्वरे ॥६९॥
 पूर्वमुनीन्द्रवृत्तिज्ञाश्चान्येऽमरा बभाषिरे ।
 तावन्मा^१ किरत पुष्पाणि निमित्तं नाभिदर्शितं ॥७०॥
 बुद्धोऽथो खे सप्रतालमात्रे सिंहासनस्थितः ।
 निर्मितान् बोधिसत्त्वांस्तानभ्यभाषत आसयन् ॥७१॥
 भो भो भवंतः शृण्वन्तु बोधिप्राप्तस्य मे^३ वचः ।
 पुण्यैः संसिध्यते^४ सर्वे तत्पुण्यं चिनुताभवं^५ ॥७२॥
 यदहं^६ प्राचरं दाता शुद्धशीलः क्षमी कृती ।
 ध्यानी प्राज्ञश्च तैः पुण्यैर्बोधिसत्त्वोऽभवं सदा^७ ॥७३॥
 सर्वे संबोधिसंभारं पूरयित्वा यथाक्रमं ।
 सांप्रतं बोधिमासाद्य संबुद्धोऽर्हन् जिनोऽभवं ॥७४॥
 तथा मे प्रणिधिः सिद्धा^८ तज्जन्म सफलं मम ।
 यत्प्राप्तं पूर्वकैर्बुद्धैर्ज्ञानं भद्रामृतं च मे ॥७५॥
 सद्धर्मतो यथा सत्त्वहितं कृतं तथा मया ।
 आश्रवा मे परिक्षीणा दुःखानामंतकोऽस्मि हि^९ ॥७६॥
 निर्मलात्मा प्रेषयेऽहं धर्मदीपैर्जगत्त्रयं ।

^१ आ अन्ये C.^२ Sic C P.^३ मे C.^४ संसिध्यते C.^५ Sic C P.^६ प्राचरं P.^७ भवे P.^८ ऽस्यहं P. (अस्यहं?)

इत्याज्ञपंतमभ्यर्च्य तेऽन्तर्दधुर्जिनात्मजाः ॥७७॥
 देवास्तेऽथ मुदा दिव्यैः पुष्पैरर्च्य ववंदिरे^१ ।
 मुनींद्रे चाथ संबुद्धेऽभवच्छुभमयं जगत् ॥७८॥
 ततोऽवतीर्य भगवांस्तस्मिन् वृक्षासने स्थितः ।
 संबोधिमिह प्राप्नोऽस्मीति सप्ताहं व्यलंघयत् ॥७९॥
 बोधिसत्त्वेन संप्राप्ते सर्वज्ञत्वे महासुखाः ।
 सत्त्वा आसन्^२ महत्तेजोभासिता लोकधातवः ॥८०॥
 प्रचचाल मही सर्द्धिः^३ षड्ढा नारीव हर्षिता ।
 स्वस्वालया बोधिसत्त्वास्तं तुष्टुवुः समागताः ॥८१॥
 उत्पन्नः सर्वसत्त्वाग्यः सर्वज्ञोऽर्हन् विचक्षणः ।
 'ज्ञानतडागसंभूतः पद्मोऽलिप्तो रजोमलैः ॥८२॥
 मेघः क्षमाजलवहः सङ्घर्मा मृतवर्षकः ।
 वर्धिष्णुः पुण्यबीजानां भैषज्यांकुररोहणः ॥८३॥
 'शतकोटिर्मारजिष्णुरेकं क्षर्मास्त्रधारकः ।
 चिंतामणिः कल्पतरुर्भद्रघटश्च कामधुक् ॥८४॥
 मोहांधकारजिह्वास्वानिंदुः क्लेशदितापहृत् ।
 नमस्तेऽस्तु नमस्तेऽस्तु नमस्तेऽस्तु तथागत ॥८५॥
 नमस्ते सर्वलोकेश नमस्ते दशपारग ।
 नमस्ते पुरुषवीर धर्मराज नमोऽस्तु ते ॥८६॥
 स्तुत्वा नत्वा समभ्यर्च्य प्रत्याययुः स्वमाश्रमं ।

^१ पुष्पैरभ्यर्च्य वंदिरे P.^२ आसन् सत्त्वा P.^३ Ex conj. सर्द्धिः C.P.

ज्ञानसरसि C.

^५ शतकोटी C.P.^६ एकः C.P.^७ क्षमास्त्र C.

बहु^१ प्रदक्षिणीकृत्य वर्णनामनुवर्णयन् ॥८७॥

अथ कामावचराश्च शुद्धावासाश्च भास्वराः ।

ब्रह्मकायिकदेवाश्च मारात्मजाः सुपाक्षिकाः ॥८८॥

परनिर्मितवशवर्तिनिर्माणगतयस्तथा ।

तुषिता यामास्त्र्यस्त्रिंशद्देवा लोकाधिपाः परे ॥८९॥

अंतरीक्षचरा देवा^२ भूमिचरा वनेचराः ।

स्वस्वाधिपतिसंयुक्ता बोधिमंडपमाययुः ॥९०॥

स्वस्वाधिकरणोपेतैः पूजांगैरर्च्यं तं जिनं ।

स्वस्वबुद्धानुसारैश्च स्तोत्रैः स्तुता ययुर्गृहं ॥९१॥

इति श्रीबुद्धचरिते महाकाव्येऽश्वघोषकृतेऽभिसंबोधनसंस्तवनं^३

नाम चतुर्दशः सर्गः ॥१४॥

^१ बहुशः C.

^२ त्रयस्त्रिंशद्देवा C P.

^३ भूमी C.

^४ बुद्धानुसारैश्च P.

^५ ० न C; संस्तव P.

BOOK XV.

प्रत्यहमथ संबुद्धः स्तयमानः सुरादिभिः ।
 प्रीत्याहाराभिधं सप्ताहमेवं तदलंघयत् ॥१॥
 द्वैतीयकं च सप्ताहं बोधिसत्त्वादिभिः सुरैः ।
 अभिषिच्यमानः पूर्णाबुकलशैरभ्यलंघयत् ॥२॥
 तार्तीयमथ सप्ताहं सागरेषु चतुर्षु सः ।
 स्नात्वा भद्रासनासीनोऽलंघयद्दृष्टिबन्धकृत् ॥३॥
 चातुर्थिके च सप्ताहे ^१ ह्यनेकाकृतिमाचरन् ।
 वैन्यसत्त्वमुद्धृत्य तस्यौ भद्रासने कृती ॥४॥
 समंतकुसुमाभिज्ञो देवः पुष्पोपहारकः ।
 कृताञ्जलिर्महाबुद्धं व्यजिज्ञपत् ^२ कृतासनं ॥५॥
 किं नाम भगवन्नस्य समाधेर्येन संयुतः ।
 चतुःसप्ताहमेवं त्वं ध्यात्वा विहरसे मुदा ॥६॥
 अयं देव महाप्रीत्याहारब्यूहो निगद्यते ।
 यथाभिषिक्तो नृपतिः शत्रुजित्स्वस्तिमानहो ॥७॥
 इत्युक्त्वा पुनरप्याह दशबलः प्रमोदितः ।
 अतीता अपि संबुद्धा दुमराजं त्यजन्ति न ॥८॥

इह क्लेशश्च माराश्च साविद्याः साश्रवा मया ।
 जिता बोधिश्च संप्राप्ता जगदुद्धरणक्षमा ॥९॥
 अहमप्येव^१ बुद्धानां शिक्षानुचरणोद्यतः ।
 चतुःसप्ताहमवसं त्वभिषेकादिकार्यतः ॥१०॥
 मारोऽथोऽतिविषखात्मा व्यजिज्ञपत्तथागतं ।
 भवान् निर्वातु भगवन् पूर्णास्तव मनोरथाः ॥११॥
 बोधौ लोकान् प्रतिष्ठाप्य निर्वास्ये बालुकोपमान् ।
 इत्याज्ञपंतं तं कुशय मारः स्वभुवनं ययौ ॥१२॥
 अथ मारात्मजास्त्रिभुवो रतिस्तृणा च आरतिः ।
 भिक्षास्यं पितरं बोध्य तथागतमुपासरन् ॥१३॥
 रतिस्तर्चेदुवदना मोहविद्यास्वलंकृता^२ ।
 मोहयामास^३ तैस्तैस्तं गार्हस्थ्यमुखशंसनैः^४ ॥१४॥
 चक्रवर्तिसुखं त्यक्त्वा किं दीनं सुखमाश्रये ।
 त्यक्त्वा संपत्कथं भोक्ष्य^५ इत्यस्मान् समुपाश्रय ॥१५॥
 नो चेत्त्वं विप्रतीसारी भ्रष्टो मम स्मरिष्यसि ।
 निद्रालुरिव तद्वाक्यं नांशुखद्वानमीलितः ॥१६॥
 तृष्णा तृष्णार्दिनेवासौ प्रगल्भाऽतृष्णमब्रवीत् ।
 भ्रष्टाचारोऽसि रे रे त्वं सर्वधर्मपरिच्युतः ॥१७॥
 शक्तिं विना न सिध्यन्ति तपोयज्ञव्रतानि^६ च ।

^१ अथिष P.^२ Ex conj. अवसंस्तवपेकादि° C P.^३ Sic C P.^४ ताः C.^५ मासु C.^६ धर्मशंसरैः P.^७ शी C P.^८ नानुखत् ध्यान° C.^९ व्रतानि C; व्रतानि D P.

ब्रह्मादयः शक्तियुक्ता ऋषयो विलसन्त्यपि¹ ॥१८॥
 तृष्णाभिधां मां² विज्ञाय शक्तिं तृष्णादरो भव ।
 नो चेद्बलात्त्वामांलिङ्ग्य³ प्राण उत्सृज्यते मया ॥१९॥
 निष्कंपोऽसौ मृतप्रायो दध्यौ बुद्धाननुस्मरन् ।
 आरतिश्चाराधयामास दुराराध्यं कुकर्मभिः ॥२०॥
¹⁰भगवन्नारतिनामाहं कार्यारतिविवर्धिनी ।
 तस्मान्मां भिक्षुणीशक्तिं विधायारतिमावह ॥२१॥
 आराधिते⁴ भर्त्यमाने शपे चाशिषि तत्कृते ।
 निर्वृतो निर्वृत इव ध्यानलीनो व्यतिष्ठत ॥२२॥
 विषणास्यास्ततस्तिष्ठ एकांत⁵ आश्रिता⁶ मिथः ।
 कृत्वा संभाषणां जग्मुस्तारुण्यरूपमुद्बहन्⁷ ॥२३॥
 कृतांजलिपुटास्तास्तं व्यजिज्ञपुस्तथागतं ।
 प्रव्रज्यां देहि भगवन् भवच्छरणमागताः ॥२४॥
 वार्तामाकर्ण्य भवतामायाताः कांचनात्पुरात्⁸ ।
 गार्हस्थ्यं धर्ममुत्सृज्य नमुचेरात्मजा वयं ॥२५॥
 पंचशतानां भ्रातृणां शिक्षासंवरणोत्सुकाः ।
 यथा त्वमसि वैराग्यो¹⁰ वयं च भर्तृवर्जिताः ॥२६॥
 नैर्वाणिकाभिश्चर्याभिर्बोध्यमानो मुहुर्मुहुः ।
 बुद्धानुस्मृतिमाधाय ध्यानलीनो न्यमीलत ॥२७॥

¹ लक्ष्मी P.² Ex conj. विधाय CP (but cf. 21).³ बलात्त्वामा P.⁴ प्रायम् CP.⁵ अत्यं CP.⁶ एकांतम् P.⁷ एकांतप्राश्रिता D.⁸ एत P.⁹ पुरा C.¹⁰ Sic CP.

पुनः संमतमाधाय इंद्रजालिन्य एव ताः ।
¹ ज्यायांसं रूपमाधाय मोहयितुमुपाययुः ॥ २८ ॥
² दासावतारे गहने भ्रमंत्यो वयमागताः ।
 बुद्धावतारोऽस्ति भवान् वृद्धा बौद्धे नियोजय ॥ २९ ॥
 करुणायमाना ज्यायस्यो मृत्युभयविमोहिताः ।
 नैर्वाणे स्थापनीयास्तत्पुनर्जन्मनिवर्तके³ ॥ ३० ॥
 जालिनीनां वचस्तेन श्रुतं न च⁴ प्रकोपितं ।
 वृद्धावस्थाधिष्ठितास्ताः⁵ किंतु ऋद्धिप्रकाशने⁶ ॥ ३१ ॥
 सुमेरुवन्निष्प्रकंपं ध्यानलीनं विलोक्य ताः ।
 विमुखीभूय तारुण्यं धारितुं⁷ नैव⁸ शेकिरे ॥ ३२ ॥
 पादौ नत्वाथ जीर्णांगाः पितरं तं व्यजिज्ञपुः ।
 कामधात्रीश्वरस्ताताधिष्ठापय स्वरूपिकाः ॥ ३३ ॥
 प्रियाः पुत्र्यो न शक्तोऽपि बुद्धाधिष्ठानमन्यथा ।
 कर्तुं तत्तस्य शरणं गच्छतेति पिताब्रवीत् ॥ ३४ ॥
 ततः सुचिचाः संबुद्धं प्रार्थयामासुरानताः ।
 क्षमापराधमस्माकं यौवनोन्मत्तचेतसां ॥ ३५ ॥
 मौनी क्षमाकरः शास्ता प्रत्यधिष्ठापयच्च ताः ।
 नत्वा मुहुस्तं मुदिताः प्रशस्य⁹ स्वालयं ययुः ॥ ३६ ॥
 अथ मारः कामधात्रीश्वरोऽसौ निस्त्रपः पुनः ।

¹ Sic C P.² Ex conj. दाशा° C P.³ वर्तते P.⁴ न नो P⁵ ष्ठिता च C.⁶ प्रकाशते P.⁷ Sic C P.⁸ न तु P⁹ प्रशंस C P.

धृत्वा कौलेश्वरं रूपं ¹ गगणस्थस्तमभ्यधात् ॥३७॥
 भविष्यसीति बुद्धस्त्वं पूर्वं त्वां प्रणतोऽस्यहं ² ।
 अस्मदाशीर्भिरद्य त्वं ³ बुद्धस्तथागतोऽभवः ॥३८॥
 यथागतोऽसि स्वाराज्यात्प्रत्यागत्य तथागतः ।
 यथार्थनामत इति ⁴ राजतथागतो भव ॥३९॥
 तद्राज्याश्रममाश्रित्य रत्नचयमनुस्सरन् ।
 मातरं पितरं ⁵ पुण्य रमयित्वा यशोधरां ⁶ ॥४०॥
 सहस्रपुत्रसंयुक्तो जगदुद्धरणक्षमः ।
 यामाद्यभुवनाधीशः क्रमानुक्रमतो भवेः ⁷ ॥४१॥
 बोधिसत्त्वाधीश्वरोऽपि भूत्वा निर्वृतिमाप्स्यसि ।
 तत्पुत्रजनने धीमन् कपिलाश्रममुपाश्रय ॥४२॥
 यथा भवान् धर्मराजः पुत्रा अपि तथागताः ।
 प्रवृत्तिश्च निवृत्तिश्च त्वदधीना भवेज्जिन ॥४३॥
 इत्युक्तवन्तं तं प्राह सर्वज्ञः शृणु निस्त्वप ।
 मारोऽसि त्वं नो कुलेशः शाक्यवंशप्रवर्धनः ⁸ ॥४४॥
 त्वादृशः कोटिशो नो मां विहेठयितुमशक्नुवन् ।
 यास्यामि राज्यं क्रमशश्चारयिष्यामि निर्वृतौ ॥४५॥
 पराजितोऽसि नमुचे स्वालयं प्रतिगच्छतात् ।
 वाराणस्यामितो गन्ता धर्मचक्रप्रवर्तने ॥४६॥
 आदिष्टमित्यसौ श्रुत्वा हा हतोऽस्मीति निःश्वसन् ।

¹ गगन° C.P.² ऽस्मि हि C.³ अद्यस्त्वं C.P.⁴ राजा तथा° P.

Ex conj. पोष्य C.P.

⁶ °राः C.P.⁷ भवः P.⁸ °कः C.

विषादितो निःसहायो विहायसालयं ययौ ॥४७॥
 ततोऽसौ मारजित्तस्माद्भद्रासनात्समुत्थितः ।
 गंतुं वाराणसीं पुण्यामेकाकी प्रस्थितोऽचरत् ॥४८॥
 छादितं गगणं^१ मेघैस्तदा दृष्ट्वा मुनीश्वरं ।
 मुचिलिंदो नागराजः प्रार्थयामास भक्तितः ॥४९॥
 सर्वज्ञो भगवंस्त्वं हि सप्ताहं दुर्दिनं भवेत् ।
 वातवृष्टिश्चांधकारस्ततोऽस्मदाश्रमे वस ॥५०॥
 महर्षिकोऽपि भगवान् संसारिकमनुस्मरन् ।
 तद्रानासनमासीनो ध्यानलीनो व्यतिष्ठत ॥५१॥
 सर्वरक्षाकरं बुद्धं वृष्टिवातांधकारतः ।
 ररक्ष नागराजोऽसौ फणावेष्टितवियहं ॥५२॥
 ततः सप्ताहनिर्याते नत्वा नागे विनिर्गते ।
 अजपालवनोपांते नदीतीरे ययौ जिनः ॥५३॥
 तत्रस्थं सुगतं रात्रौ देवो न्ययोधनामकः^२ ।
 भासयन्समुपागत्य अजिज्ञपत्कुतांजलिः ॥५४॥
 नृजन्मनि बुद्धनाम्ना न्ययोधो रोपितो मया ।
 पापप्रमोचने योऽसौ बोधिदुरिव वर्धितः ॥५५॥
 तत्पुण्येनाहमपि स्वर्गस्थो वर्धितोऽस्यहं ।
 मदन्युहतो ह्यत्र^३ सप्ताहं विजयस्व भोः^४ ॥५६॥
 तथास्त्विति भक्तवांछाकल्पद्रुमुनिपुंगवः^५ ।

^१ वनं C P.^२ नामतः C.^३ Sic C P.^४ So D P, and C sec. m.;

अहमपि C pr. m.

^५ भो C P.^६ मन्त्रवत्सलः D and C pr. m., but corrected

न्ययोधेऽस्थाद्यानलीनः पूर्णेदुरिव भासयन् ॥५७॥
 तच्च सप्ताहमाश्रित्य ततोऽसौ क्षीरिकावने :
 तालमूलमुपासीनो ध्यानलीनो न्यमीलत^१ ॥५८॥
 तच्च तच्च सप्तसप्तदिवाराचं महामुनिः ।
 ध्यात्वा ध्यात्वा निराहार उद्धरिणुः^२ समाचरत् ॥५९॥
 अथोत्तरोत्कलदेशीयौ चपुषभस्त्रिकाभिधौ ।
 सार्धवाहौ पंचधुरशतैर्युक्तौ महाधनौ ॥६०॥
 प्रेतदोषादिनिर्मुक्तौ बुद्धाय ददतुर्मुदा ।
 चिमधुपायसं तस्मास्त्रेभतुश्च^३ शुभाशिषः ॥६१॥
 चैत्यार्थं नखकेशानि प्राप्य व्याकरणं ततः ।
 शिलां च प्राप्स्यथ इति जग्मतुस्तौ ततोऽन्यतः ॥६२॥
^४क्षीरिकावनवासिन्या देवतया समर्पितं ।
^५प्रत्यगृह्णातिपिंडपाचमाशीर्भिस्तां व्यवर्धयत् ॥६३॥
 चतुर्महाराजदत्तं पाचचतुष्टयं जिनः ।
 एकमेवमधिष्ठाय पायसं बुभुजे मुदा ॥६४॥
 अथैकस्मिन्दिने तच्च शक्रदत्तां हरीतकीं ।
 भुक्त्वा बीजं समारोप्य ^६प्रारोहयत्तं जिनः ॥६५॥
 देवराजो देवलोकाञ्छ्रावयामास तां मुदा^७ ।
 प्रदक्षिणीकृत्य ^८सिषिचुर्देवा मर्त्याश्च दानवाः ॥६६॥

^१ अतिष्ठत P.^२ उद्धरिषुः P.^३ Ex conj. तस्मात्त्रिभिरे च C pr. m., corrected to तस्मास्त्रिभतुच; तस्मात्त्रिभतुच P; D has some words wanting.^४ क्षीरिकाC P. ^५ प्रत्यगृह्णात् C.^६ बुधः प्रारोहयत्तं P.^७ पुनः P.^८ सिषिषुः C P.

श्रुत्वा हारीतकीं वार्तां स्मृत्वा पूर्वानुभूतिकां¹ ।
 'गोपूर्विका देवकन्या भद्रिकाख्याययौ दिवः ॥ ६७ ॥
 शाखाबलंबितं पांसुकूलं वस्त्रं वहन्निनं ।
 विज्ञापयामास देवकन्या सा ससखी स्मिता ॥ ६८ ॥
 विज्ञापयामि किं बुद्ध पांसुकूलं गृहाण मे ।
 यस्यानुभावान्नाकेऽहं भद्रिका नाम कन्यका ॥ ६९ ॥
 एतद्धर्मविपाकेन बोधिसत्त्वो भविष्यसि ।
 इत्याशीर्वचसा शास्ता पांसुकूलमुपाददे ॥ ७० ॥
 जीर्णे दृष्ट्वा पांसुकूलं ही हीति विस्मयान्विताः ।
 खस्था देवाश्चिक्षिपुस्तं दिव्यपट्टांबराणि ह⁴ ॥ ७१ ॥
 श्रमणार्हाणि नेमानि इत्येकमपि नाग्रहीत् ।
 ऐश्वर्यार्हाणि चैतानि गार्हस्थ्यानीति⁵ निःस्पृहः ॥ ७२ ॥
 मलप्रक्षालनार्थं च चक्रांश्च प्रस्तरं जलं ।
 चक्षान तत्क्षणे शक्री जलप्रायां महानदीं⁶ ॥ ७३ ॥
 चतुर्भिश्च महाराजैर्नीयते तं⁷ चतुःशिलाः ।
 एकस्यां स्वयमासीन एकस्यां क्षालनं व्यधात् ॥ ७४ ॥
 एकस्यां शोषणं तस्य एकां खे चाक्षिपच्छिलां ।
 शिलोज्ज्वलपुरं प्राप्ता लोकान् व्यस्मापयच्छिला ॥ ७५ ॥
 बहुशो मान्य चपुषभल्लिकौ चैत्यमुत्तमं ।

¹ भूतिकां P.² Ex conj. गवापूर्विका C; गोपूर्विका P. (Cf. Mah&bh.

v. 7553.)

³ पांसु° C P.⁴ Ex conj. हो C P.⁵ निस्पृहः C P.⁶ नदीपरां C.⁷ न P.⁸ हतं D and so C pr. m.

यथाविधि प्रतिष्ठाप्य ^१ शिलागर्भमिति व्यधात् ॥ ७६ ॥
 शिलाचयं चैत्यभूतं सिधेवे ^२ तत्तपोधनाः ।
 पुण्या नदीति विख्याता ववाह सरिदुत्तमा ^३ ॥ ७७ ॥
 पुण्यां स्नात्वा समभ्यर्च्य शिलाचैत्यं भजन्ति ये ।
 बोधिसत्त्वा महात्मानो निर्वृतिं प्राप्नुवंति ते ॥ ७८ ॥
 अथ तालायनासीनो भगवान्समचिंतयत् ।
 मया संबुध्यते ज्ञानं गंभीरं दुरुनुबोधकं ॥ ७९ ॥
 इमे कथायिता ^४ लोका न जानन्तीममुत्तमं ।
 अग्रबुद्धाश्च निन्दन्ति मां च ज्ञानं प्रगल्भिताः ^५ ॥ ८० ॥
 धर्मे किमुपदेक्ष्यामि विद्यात एव जायते ।
 विविक्त एवमाश्रित्य जगदुद्धर्तुमुत्सहे ॥ ८१ ॥
 पूर्वप्रतिश्रुतं स्मृत्वा पुनरेवमचिंतयत् ।
 व्याख्यास्यामीति निश्चित्य जगदुद्धरणार्थतः ॥ ८२ ॥
 ऊर्णोकोशात्प्रभां राचौ विनिष्काश्य व्यराजत ।
 जगत्संचोदयन् बुद्धो ध्यानलीनो मुनीश्वरः ॥ ८३ ॥
 ब्रह्मादयः प्रभातायां भुवनाधिपतयोऽपरे ।
 सुगतं प्रार्थयामासुर्धर्मचक्रप्रवर्तने ॥ ८४ ॥
 तथास्त्विति जिने ^६ तूष्णीभूते ते स्वालयं ययुः ।
 शाक्यसिंहोऽपि तथैव ध्यानलीनो ^७ वसन् बभौ ॥ ८५ ॥
 देवता धर्मरुच्याद्याश्चतस्रस्तं व्यजिज्ञपुः ।

^१ शिलागर्भमिति तद्व्याधात् C. ^२ सिधेविरे तपोधनाः ? (शिवेति C.) ^३ महती
 वरा C pr. m. ^४ क्वा P. ^५ प्रगल्भिताः P. ^६ Sic C P. ^७ यजी ययन् C.

क्व भगवान् धर्मचक्रं प्रवर्तयेज्जगद्गुरो ॥८६॥
 मृगदावे धर्मचक्रं वाराणस्यां प्रवर्तये ।
 चतुर्थीसन आसीनो देवता जगदुद्धरे ॥८७॥
 व्यचिंतयच्च तचासौ भगवाञ्छाक्यपुंगवः ।
 कस्मै प्रवर्तये^१ धर्मचक्रं प्रथमतोऽप्यहं ॥८८॥
 विचार्य^२ रुद्रकाराडौ निर्वातौ श्रीघनोऽपरान् ।
 पंचकान् भद्रवर्गीयान् काशीस्थानस्मरत्पुनः ॥८९॥
 अथ प्रतस्थे बुद्धोऽसौ काशीं गंतुं प्रमोदितः^३ ।
 विविधां मागधीं चर्यां प्रकाशयन्महर्षितां ॥९०॥
 आजीवकं संप्रसाद्य मार्गे धर्मप्रभावतां ।
 ययौ प्रकाशोत्तरतो गयायाः श्रीघनो दिशं ॥९१॥
 सुदर्शनाख्यनागेशभवने निशि योगतः ।
 प्रातः पंचामृताहारो वर्धयन्नाशिषा ययौ ॥९२॥
 वणारानिकटे चैकतरुच्छायामुपाश्रितः ।
 ब्रह्मणि स्थापयामास नंदिसंज्ञं^४ द्विजाधमं ॥९३॥
 वणारायां गृहपतेर्गेहि रात्रौ निवासितः ।
 प्रातः पायसमाहार्यं तद्दत्ताशीस्ततोऽगमत् ॥९४॥
^५ वुंदद्वीराभिधे ग्रामे वुंदाख्ययक्षसद्गनि ।
 वसन् प्रातरशनं^६ क्षीरं ददन्नाशिषमाययौ ॥९५॥

^१ प्रवर्तयेधर्मं C P.^२ Sic C P (cf. xii. 86).^३ Sic P, and C by marg.

correction ; but D and C pr. m. have मुदा चरण.

^४ Sic P, and C by marg. cor-

rection ; D and C pr. m. नंदि नाम.

^५ Sic C P^६ अन्नम् ?

रोहितवस्तुकं नामोद्यानं तच्च कमंडलुः ।
 नागाधिपः सपौरेयोऽभ्यर्चयामास तं तथा ॥९६॥
 तच्च तच्च समुद्धृत्य लोकानसौ दयामयः^१ ।
 गच्छन् गंधपुरं गंधयक्षेणाभ्यर्चितो^२ मुनिः ॥९७॥
 सारथिं पुरमासाद्य सारथ्यं चक्री प्रजाः ।
 ततो गंगां समासाद्य तर्तुं नाविकमब्रवीत् ॥९८॥
 साधो तारय मां गंगां संतु ते सप्त वृद्धयः ।
 तरपण्यं विना कंचित्तारयामि न तामिति ॥९९॥
 निःस्वोऽहं किमु दास्यामीत्युक्त्वागात्खात्खगेन्द्रवत् ।
^३ बिंबिसारस्तदारभ्याजहात्पण्यं विरागिणां ॥१००॥
 वाराणसीं प्रविश्याथ भासा संभासयन् जिनः ।
 चकार काशीदेशीयान् कौतुकाक्रान्तचेतसः ॥१०१॥
 शंखमेधीय उद्याने ध्यानलीनो निशेशवत् ।
 आह्लादयन् विस्मितांश्च क्षपां निनाय धर्मराट् ॥१०२॥
 यामद्वये परेद्युश्च याचित्वा पिंडमाहरन् ।
 हरिरिवाद्बितीयोऽसौ मृगदावमुपासरत् ॥१०३॥
 पंचका भद्रवर्गीयास्तं समीक्ष्य मिथोऽब्रुवन् ।
 गौतमोऽयमिहायातः श्रमणो भ्रष्टसंवरः ॥१०४॥
 बाहुलिकोऽविशुद्धात्मा शैथिल्योऽनिष्ठितेन्द्रियः ।
 सुखस्त्रिकानुयोगाभिरक्तो विहरतेऽधुना ॥१०५॥
 तदस्य कौशलप्रश्नं प्रत्युत्थानं च भाषणं ।

^१ दयाकुलः C.^२ अभ्यर्चितो P.^३ बिम्बि° C P.

श्यामं चणं चासनं च कर्तव्यं नो प्रवेशनं ॥१०६॥
 मत्वा तेषां क्रियाबंधं स्मिताननः प्रभासयन् ।
¹ स्त्रिक्खिरीपाचधृग्बुद्धः क्रमान्निकटमभ्यगात् ॥१०७॥
 विस्मरन्तः क्रियाबंधं तत्प्रभावाच्च पंच ते ।
 अग्निदग्धाः पंजरस्था उत्तस्युरिव खेचराः ॥१०८॥
 गृह्य पाचं स्त्रिक्खिरीं च पाद्यार्घ्याचमनं² ददुः ।
 प्रणम्य च व्यजिज्ञपुरायुष्मन् कौशलं तव³ ॥१०९॥
 कुशलं सर्वतोऽस्माकं प्राप्ता बोधिः सुदुर्लभा ।
 इत्युक्त्वा भगवानाह ⁴ पंचकान् भद्रवर्गिकान् ॥११०॥
 किंतु मामायुष्मानिति मा ब्रूत विद्धि मां जिनं ।
 युष्मभ्यं प्रथमं धर्मचक्रं दातुमिहासरं
 प्रव्रज्यामनुगृह्णन्⁵ निर्वाणपदमाप्स्यथ ॥१११॥
 ततस्ते पंचकाः शुद्धचित्तास्ते याचिरे व्रतं ।
 तेषां शिरः स्पृशन् बुद्धः प्रव्रज्यायां समयहीत् ॥११२॥
 विज्ञप्ते भिक्षुभिरसौ पुष्करिण्यां मुनीश्वरः ।
 ज्ञात्वा सामृतमाहार्यं धर्मक्षेत्रमचिंतयत् ॥११३॥
 मृगदावं जिनक्षेत्रमचेति समनुस्मरन् ।
 सह तैर्मुदितो गच्छन् भद्रासनान्यदर्शयत् ॥११४॥
 भीण्यासनानि नत्वासौ चतुर्थासनमैच्छत ।

¹ Sic C P. Cf. Divyāvadāna, p. 570, l. 7, var. lect. ² पाद्यार्घ्याच० C P here, but

P has *arghya* in i. 57. ³ This line is written again in the margin of C, *व्यजिज्ञपुः*

प्रयत्ना वेत्तायुष्मन् कौशलं तव ।, but D agrees with the text. ⁴ पुनस्तान् पंच

भद्रिणान् P. ⁵ Sic C P.

पृष्टे च भद्रवर्गीयैरकथयद्विनायकः ॥११५॥

भद्रकाल्यिकबुद्धानामासनानां चतुष्टयं ।

चयो बुद्धा गता ह्यस्मिंश्चतुर्थो दशबलोऽस्मि भो ॥११६॥

इत्युक्त्वा श्रीघनस्तान् मणिसचितशिलादूषपट्वांबराढ्यं

नत्वा धर्मासनं तत्कनकगिरिनिभं संधृतं राजराजैः ।

आषाढस्याद्यपक्षे सुरगुरुदिवसे विष्णुतिथ्यां शुभे च

योगे भे चानुराधे विजयसमभिधेऽस्थान्मुहूर्ते चियामे ॥११७॥

वर्गीयाः पंचकास्ते प्रमुदितमनसस्तस्थिरेऽग्रे कृतार्चाः

ध्यानं शौद्धोदनेयः सकलभुवनसंचोदनाख्यं व्यधात्तत् ।

ब्रह्माद्याश्चागतास्तेऽनुचरपरिवृताश्चोदिताः स्वस्वलोकात्

मैत्रीयस्तौषितेयैः ^१सह विबुधगणैरागमद्धर्मचक्रे ॥११८॥

एवं दिग्भ्यो दशभ्यो जिनजसुरगणे संनिपातेऽभ्यगाच्च

श्रीमान् ^२धर्मादिचक्राभिधजिनजवरो धर्मचक्रं दधानः ।

प्राचुर्यं स्वर्णरत्नैः प्रणमितशिरसा तत्पुरोधाय बुद्धं

संपूज्य प्रार्थयन्नो कुरु सुगतकृतं धर्मचक्रं मुनीन्द्र ॥११९॥

इति श्रीबुद्धचरिते महाकाव्येऽश्वघोषकृते धर्मचक्रप्रवर्तना-

ध्येषणं^३ नाम पंचदशः सर्गः ॥१५॥

^१ So P, and this is the marginal reading of C, but with प्रायमद्; C pr. m. and D सहितपरिचरैः प्रा०. ^२ धर्माद्य० P. ^३ ०० C.

BOOK XVI.

मैत्रीयवर्गीयमुखां सर्वावतीं च पार्षदं ।
 स सर्वज्ञः शाक्यसिंहो धर्मचक्रमवर्तयत् ॥ १ ॥
 शृणु मैत्रीयवर्गीय पार्षद्वरणसमन्वित^१ ।
 यथातीतैस्त्रैर्मुनीन्द्रैर्याख्यातं तन्मयाधुना ॥ २ ॥
 द्वाविमौ भिक्षवोऽतौ हि प्रव्रजितस्य संवरे ।
 यः काममुखसंरक्तो ग्राम्यः^२ पार्षद्वजनोऽपि च ॥ ३ ॥
 यश्चात्मक्लेशसंतापदुःखातिवेदनाहतः ।
 एतौ प्रव्रजितस्यांतौ ह्यनार्यानर्थसंरतौ ॥ ४ ॥
 एतौ न ब्रह्मचर्यायां न विरागे न संवरे ।
 न निर्वेदे निरोधे च विमुक्तिसाधनेऽपि न ॥ ५ ॥
 नाभिज्ञासु न बोधौ च न निर्वाणेऽभिवर्तिनौ ।
 यः कायक्रमदुःखानुयोगानर्थोपसंहितः ॥ ६ ॥
 दृष्टधर्मे सुखे दुःखे आयत्यां निरतोत्सवः ।
 मध्यां प्रतिपदं ह्येतामनुगम्य जगद्धिते ॥ ७ ॥
 तथागतो जगच्छास्ता सद्धर्मे समुपादिशेत् ।
 यदार्यसत्यमारभ्य सद्धर्मसंप्रकाशनं ॥ ८ ॥

आर्याष्टांगिकमार्गं च संबुद्धः समुपादिशेत् ।
 तथाहमपि संबुद्धस्तथागतोऽधुना भवे ॥९॥
 तदार्यसत्यमारभ्य देशेयं धर्ममुत्तमं ।
 आर्याष्टांगिकमार्गं च संबुद्धज्ञानसाधनं ॥१०॥
 उपदिश्य जगल्लोकं दर्शयेयं सुनिर्वृतिं^१ ।
 तदार्यसत्यमादौ तच्छ्रोतव्यं ज्ञेयमात्मना ॥११॥
 तत्परिज्ञाय साक्षाच्च कर्तव्यं ब्रह्मचारिभिः ।
 यन्मयाच स्वयं बुद्धं सर्वबुद्धप्रसादतः ॥१२॥
 ज्ञात्वार्याष्टांगमार्गं च धृत्वा साक्षात्कृतं मुदा ।
 तथाहं प्रथमं वोऽच विमुक्तिपदसाधनं ॥१३॥
 आर्यसत्यं समारभ्य समुपाख्ये सुसंवरं ।
 तदच सर्वधर्माणामार्यसत्यमिदं वरं ॥१४॥
 आर्याष्टांगिकमार्गं च धृत्वा चरध्वमाभवं ।
 एतद्धि परमं धर्ममार्यसत्यं सुमुक्तये ॥१५॥
 मत्वार्याष्टांगमार्गं च धृत्वा चरत संवरं ।
 एतदन्येऽपरिज्ञाय^२ प्रवादिनोऽभिमानिकाः ॥१६॥
 संसारसाधनं धर्मं प्रवदन्ति निजेच्छया ।
 केचिदात्मैव संपात्यस्तत्पुण्यं मुक्तिकारणं ॥१७॥
 केचित्स्वाभाविकं सर्वं केचित्पूर्वकृतं फलं ।
 केचिच्चापीश्वराधीनमित्येवं प्रवदन्त्यपि ॥१८॥

^१ तं C.^२ आर्याष्टांगमार्गं C.^३ प्रमादिनो P.

आत्मनश्चेत्सुखादुःखात्पुण्यं पापं प्रजायते ।
 कथं न भद्रता नित्यं धर्माभावेऽपि देहिनां ॥ १९ ॥
 रूपसौभाग्यभाग्यादिभेदः कथमिहेष्यते ।
 यदि पूर्वकृतं नास्ति कथमत्र शुभाशुभे ॥ २० ॥
 कर्मणां कर्म हेतुश्चेत्कोऽत्र सारं प्रकल्पयेत् ।
 स्वाभाविकं जगत्स्याच्चेत्कः कर्मस्वकतां वदेत् ॥ २१ ॥
 सुखं हेतुसुखं स्याच्चेद्दुःखं दुःखस्य हेतु हि ।
 तपसा दुष्करेणैव कथं मुक्तिर्भवेद्भवात् ॥ २२ ॥
 ईश्वरः कारणं केचिदबुधाः संप्रचक्षते ।
 कथं न समता लोके समवर्तीश्वरो हि सः ॥ २३ ॥
 इत्येवमबुधाः केचिदस्ति नास्ति प्रवादिनः ।
 कुदृष्टिकर्मतो हीना जायन्ते नरकेष्विह ॥ २४ ॥
 सुदृष्टिकर्मतो भद्रा आर्यज्ञानप्रवेदिनः ।
 स्वर्गलोके गताः संतः कायवाक्चित्तसंयमात् ॥ २५ ॥
 सर्वो भवरतो लोकः क्लेशसंघैर्निहन्यते ।
 जराव्याधिविपद्घातो^१ मृतः पुनः प्रजायते ॥ २६ ॥
 संत्यज बहवः प्राज्ञाः संवृत्तिधर्मवादिनः ।
 एकोऽपि विद्यते नात्र सुनिर्वृत्तिविधानवित् ॥ २७ ॥
 पञ्चस्कन्धमयं देहं^२ पञ्चभूतसमुद्भवं ।
 शून्यमनात्मकं सर्वं प्रतीत्योत्पादसंभवं ॥ २८ ॥

^१ ओष्यादि P.^२ Ex conj. विपद्घातो C P. Should we read विपद्घातो?^३ परभूत P.

तत्प्रतीत्यसमुत्पादं संवृत्तिधर्मसाधनं ।
¹ तत्क्रमसंनिरोधं हि निर्वृत्तिपदसाधनं ॥२९॥
 इति विज्ञाय यः कर्तुं जगद्धितं समिच्छति ।
 स प्रतीत्यसमुत्पादं धृत्वा संबोधिमानसः ॥३०॥
 बोधिचर्याव्रतं धृत्वा चतुर्ब्रह्मविहारभृत् ।
 सर्वसत्त्वहितं कुर्वन्² संचरतां सदा भवे ॥३१॥
 ततोऽर्हन् सकलान् दुष्टाञ्जित्वा मारगणानपि ।
 त्रिविधां बोधिमासाद्य संयास्यति³ सुनिर्वृतिं ॥३२॥
 अथ योऽत्र विरक्तात्मा संसारगतिनिःस्पृहः ।
 स प्रतीत्यसमुत्पादं क्रमेण संनिरोधयेत् ॥३३॥
 संनिरुद्धे क्रमेणास्मिन् प्रतीत्योत्पादसंभवे ।
 निरंजनो निरालंबः सुनिर्वृतिं समाप्नुयात् ॥३४॥
 शृणुत श्रेयसे सर्वे यूयं निर्मलमानसाः ।
 तत्प्रतीत्यसमुत्पादं वक्ष्यामि वो यथाक्रमं ॥३५॥
 अविद्यावासनैवेयं दुःखस्कंधस्य भूयसः ।
 संसारविषवृक्षस्य मूलबंधविधायिनी ॥३६॥
 तत्प्रत्ययास्तु संस्काराः कायवाङ्मनसात्मकाः ।
 संस्कारोत्थं च विज्ञानं मनःषष्ठेंद्रियात्मकं ॥३७॥
 तत्प्रत्ययं नामरूपं संज्ञासंदर्शनाभिधं ।
 मनःषष्ठेंद्रियस्थानं षडायतनमप्यतः ॥३८॥

¹ तत्क्रमात्संनिरोधं P.² कुर्वन् CP.³ *क्षिति CP.

षडायतनसंक्षेपः स्पर्श इत्यभिधीयते ।
 षट्स्पर्शानुभवो यच्च वेदना सा प्रकीर्तिता ॥३९॥
 तथा विषयसंक्लेशरागस्तृष्णा^२ प्रजायते ।
 कामादिषु तदुद्भूतमुपादानं प्रवर्तते ॥४०॥
 उपादानोद्भवः कामरूपारूपमयो भवः ।
 नानायोनिपरावृत्त्या जातिर्भवसमुद्भवा ॥४१॥
 जरामरणशोकादिसंततिर्जातिसंश्रया ।
 अविद्यादिनिरोधेन तेषां व्युपरतिक्रमः ॥४२॥
 प्रतीत्योत्पादोऽयं बहुगतिरविद्याकृतपदः^४
 स चिंत्यो युष्माभिर्विजन^५ विश्रामश्मिभिः^६ ।
 परिज्ञातः सम्यग्प्रजति किल कालेन तनुतां
 तनुत्वं संप्राप्तः सुखतरनिवृत्तिश्च भवति ॥४३॥
 इति विज्ञाय युष्माभिर्भवबंधविमुक्तये ।
 अविद्या दुःखमूलं संछेदितव्यं प्रयत्नतः ॥४४॥
 ततो यूयं विनिर्मुक्तभवचाराभिवंधनाः ।
 अर्हेतो निर्मलात्मानो निर्वृत्तिं समवाप्स्यथ^६ ॥४५॥
 इत्यादिष्टं मुनींद्रेण श्रुत्वा सर्वेऽपि भिक्षवः ।
 प्रवृत्तिं च निवृत्तिं च संसारस्याभिमेनिरे ॥४६॥
 तच्चिशम्य तदा तेषां पंचानां ब्रह्मचारिणां ।

^१ Should we read संक्षेपः ?^२ रागस्तृष्णा C (?).^३ रूपारूपमयो C.^४ Sic C P.^५ The line wants two syllables; should we read विजगज्जग ?^६ अर्हन्तः C P.

संबोधिज्ञानसंप्राप्ते प्रज्ञाचक्षुर्विशोधितं ॥४७॥
 षष्ठीनां देवकोटीनां धर्मचक्षुर्विशोधितं ।
 अशीतिब्रह्मकोटीनां ज्ञानचक्षुर्विशोधितं ॥४८॥
 अशीतिनृसहस्राणां धर्मचक्षुर्विशोधितं ।
 सर्वेषामपि सत्त्वानां धर्मोत्साहं विरोचितं ॥४९॥
 अपाया अपि सर्वत्र सर्वेऽपि^१ प्रशमं गताः ।
 सद्धर्मसाधनोत्साहं प्रावर्तत समंततः ॥५०॥
 अंतरीक्षेऽपि सर्वत्र चिदशाः साप्सरोगणाः ।
 एवं भद्र महोत्साह निर्घोषं संब्यसारयन्^२ ॥५१॥
 मैत्रेयोऽथ महाभिक्षो भगवंतं व्यजिज्ञपत् ।
 कियदूपं भगवता धर्मचक्रं प्रवर्तितं^३ ॥५२॥
 इति संप्रार्थितं तेन 'मैत्रेयेण महात्मना ।
 श्रुत्वा स भगवान् पश्यन्मैत्रेयमेवमादिशत् ॥५३॥
 गंभीरं दुर्दृशं 'सूक्ष्मं धर्मचक्रं प्रवर्तितं ।
 यत्र सर्वे न गाहन्ते तीर्थिकाः परिवादिकाः ॥५४॥
 निःप्रपञ्चमनुत्पादमसंभवमनालयं ।
 विविक्तं प्रकृतिशून्यं धर्मचक्रं प्रवर्तितं^४ ॥५५॥
 नानाषूहमनिर्घूहमनिमित्तमलक्षणं ।
 समताधर्मनिर्देशं^५ चक्रं बुद्धेन वर्णितं ॥५६॥

^१ ऽमि० C.^२ अथ CP.^३ After this line P inserts *yatra sarve &c.*, 54 b.^४ मैत्रीयेण C; मैत्रेयेण P.^५ मैत्रीयेण C.^६ सूक्ष्मं CP.^७ समुत्तमं C.^८ Ex conj. अनिर्घूहं CP.^९ Ex conj. निर्देशचक्रं CP.

मायामरीचिस्वप्नाभं जलेन्दुप्रतिनादवत् ।
 प्रतीत्यधर्ममुत्तानमनुच्छेदमशाश्वतं ॥५७॥
 सर्वदृष्टिसमुच्छिन्नं धर्मचक्रमिति स्मृतं ।
 आकाशेन सदा तुल्यं निर्विकल्पं प्रभास्वरं ॥५८॥
 अनन्तमध्यनिर्देशं धर्मचक्रमिहोच्यते ।
 अस्तिनास्तिविनिर्मुक्तमात्मनैरात्म्यवर्जितं ॥५९॥
 प्रकृत्या जातनिर्देशं धर्मचक्रमिदं स्मृतं ।
 भूतकोटिमकोटिं च तथतातस्त्वभावकं ॥६०॥
 अद्वयधर्मनिर्देशं धर्मचक्रमिति स्मृतं ।
 चक्षुःस्वभावतः शून्यं श्रोत्रं घ्राणं तथैव च ॥६१॥
 जिह्वाकायमनःशून्यमनात्मकं निरीहकं ।
 इदं तदीदृशं धर्मचक्रं मया प्रवर्तितं^२ ॥६२॥
 बोधयत्यबुधान्सर्वास्तेन बुद्धो निरुच्यते ।
 स्वयं मयानुबुद्धोऽयं स्वभावधर्मलक्षणः ॥६३॥
 ज्ञाते परोपदेशेन स्वयंभूस्तेन कथ्यते ।
 सर्वधर्मवशिष्टाप्रो धर्मस्वामीति संस्मृतः ॥६४॥
 नयानयज्ञो धर्मेषु नायकस्तेन कथ्यते^४ ।
 यथा भवन्ति वैन्या^५ विनयत्यमिताञ्जनान् ॥६५॥
 विनयपारमिताप्राप्तस्तेन प्रोक्तो विनायकः ।
 सत्त्वानां नष्टमार्गाणां सन्मार्गोत्तमदेशनात् ॥६६॥

^१ आद्यं C P.^२ प्रदर्शितं P.^३ अनुबुद्धान् P.^४ गच्छति D ;

ग्रह्यति (?) C.

^५ विनयन्ति C P.

सन्नयपारमिताप्राप्तः सर्वधर्मविनायकः ।
 संयहवस्तुज्ञानेन संगृह्य सर्वप्राणिनः ॥ ६७ ॥
 संसाराटविनिस्तीर्णः सार्थवाह इति स्मृतः ।
 वशवर्ती सर्वधर्मे तेन धर्मेऽश्वरो जिनः ॥ ६८ ॥
 सर्वधर्माधिराजेंद्रो धर्मचक्रप्रवर्तनात् ।
 धर्मदानपतिः शास्ता धर्मस्वामी जगत्पतिः ॥ ६९ ॥
 यष्टयज्ञः सुसिद्धार्थः पूर्णेशः सिद्धमंगलः ।
 आश्वासकः प्रेमदर्शी वीरः शूरो रणंजयः^१ ॥ ७० ॥
 उत्तीर्णसर्वसंयामो मुक्तः सर्वविमोचकः ।
 जगदालोकभूतः सत्प्रज्ञाज्ञानप्रभंकरः^२ ॥ ७१ ॥
 अज्ञानध्वांतसंहर्ता महदुल्काप्रभंकरः^३ ।
 महावैद्यो महाज्ञानी सर्वक्लेशचिकित्सकः ॥ ७२ ॥
 सर्वक्लेशाभिविद्धानां क्लेशशल्यसमुद्धरः ।
 सर्वलक्षणसंपन्नः सर्वव्यंजनमंडितः ॥ ७३ ॥
 समंतभद्ररूपांगः^३ शुद्धाचारविशुद्धधीः ।
 दशबली महाधीरो वैशारद्यविशारदः ॥ ७४ ॥
 सर्वावेणिकसंपन्नो महायानसमाश्रितः ।
 सर्वधर्माधिपो नाथः सर्वलोकाधिपः प्रभुः ॥ ७५ ॥
 सर्वविद्याधिपो विज्ञः सर्ववादिमदांतकः ।
 सर्वज्ञोऽर्हन् महाभिज्ञो महाबुद्धो मुनीश्वरः ॥ ७६ ॥
 दुष्टमारमदोत्साहनिहंता विजयी कृती ।

^१ Ex conj. रणंजयः C P. ^२ Sic C P. प्रभाकरः ? ^३ अज्ञा° P.

संबुद्धः सुगतः प्राज्ञः सर्वसत्त्वहितार्थभृत् ॥७७॥
 कृतज्ञोऽद्यवादी सन्नद्रश्रीसद्गुणाकरः ।
 सर्वदुर्वृत्तिसंहर्ता ¹सर्वसद्गुप्तिचारकः ॥७८॥
 जगन्नाथो जगद्भर्ता जगत्स्वामी जगत्प्रभुः ।
 जगद्गुरुर्जगच्छास्ता जगद्धर्मगुणार्थभृत् ॥७९॥
 सर्वदुःखाग्निसन्तापशमपूर्णसुधाकरः ।
 सर्वदुःखमहांमोधिशेषणतीक्ष्णभानुभृत् ॥८०॥
 सर्वधर्मार्थसंभर्ता भद्रश्रीसद्गुणाश्रयः ।
 बोधिमार्गाभिदेष्टा सन्निवृत्तिमार्गदेशकः ॥८१॥
 निरंजनो निरासंगो निर्विकल्पस्तथागतः ।
 एष संक्षेपनिर्देशो धर्मचक्रप्रवर्तने ॥८२॥
 तथागतगुणोच्चावः परीक्षो वर्यते मया ।
 बुद्धज्ञानमनंतं हि यथाकाशमनंतकं ॥८३॥
 प्रभाषन् क्षेपयेत्कल्पं न तु बुद्धगुणक्षयं ।
 एवं मया च संबुद्धसद्गुणोऽभ्यनुवर्यते ॥८४॥
 श्रुत्वानुमोदनां कृत्वा संचरध्वं सदा शुभे ।
 इदं मार्घा महायानं संबुद्धधर्मसाधनं
 सर्वसत्त्वहिताधानं सर्वबुद्धैः प्रचारितं ॥८५॥
 यथेदं धर्मपर्यायं विस्तारितं सदा भवेत् ।
 तथा यूयं सदाभाष्य ³संचारयितुमर्हथ ॥८६॥
 योऽपि मार्घा इमं धर्मपर्यायं श्रीशुभाकरं ।

¹ Ex conj. सर्वसंवृत्तिः C P.² मदांमोधिः P.³ समाभाष्य P.

श्रुत्वा दृष्ट्वानुमोदित्वा सांजलिः प्रणमिष्यति ॥८७॥
 स समुत्कृष्टरूपांगं लप्स्यते बलमुत्तमं ।
 सज्जनपरिवारं च प्रतिभानं समुत्तमं ॥८८॥
 अविघ्नसुखनैष्कर्म्यं^१ समुत्कृष्टवरेन्द्रियं ।
 शुद्धप्रज्ञावभासं च भद्रसमाधिसंपदं ॥८९॥
 इमानष्टौ समुत्कृष्टान् सद्धर्मान्स लभेद्भुवं ।
 श्रुत्वेमं यः प्रसन्नात्मा दृष्ट्वा च सांजलिर्भवेत् ॥९०॥
 यश्चाप्येतन्महाधर्मभाणकस्य महामतेः ।
 धमासनं सभामध्ये प्रज्ञपयेत्प्रमोदितः ॥९१॥
 स हि साधुर्लभेच्चूनं महाश्रेष्ठजनासनं ।
 गृहपत्यासनं चापि चक्रवर्तिनृपासनं ॥९२॥
 लोकपालासनं चापि शक्रासनमपि ध्रुवं ।
 वशवर्त्यासनं चापि ब्रह्मासनं समुत्तमं ॥९३॥
 बोधिमंडगतस्यापि बोधिसत्त्वस्य संमते^२ ।
 बोधिप्राप्तस्य सद्धर्मदेशकस्य सभासनं ॥९४॥
 इमान्यष्टौ स शुद्धात्मा प्रालभेदासनान्यपि ।
 यो धर्मभाषमाणस्य^३ प्रज्ञपयेन्मुदासनं ॥९५॥
 य इमं धर्मपर्यायं भाषमाणाय साधवे ।
 साधुकारं समालोक्ष्य संप्रदद्यात्प्रसादितः ॥९६॥
 स सत्यशुद्धवादी स्यादादेयवचनोऽपि च ।

^१ नैष्कर्म्यं C P.^२ संमते C P.^३ प्रज्ञापये P.

मनोज्ञयाह्यवाक्योऽपि ह्यक्षमधुरनिस्वनः ॥९७॥

कलविंकस्वरश्चापि गंभीरमधुरस्वरः ।

शुचिब्रह्मस्वरश्चापि सिंहघोषमहास्वरः ॥९८॥

संबुद्धसत्यवाद्येतदष्टौ वाचो ^१गुणान्लभेत् ।

सद्धर्मभाषमाणस्य साधुकारं ददाति यः ॥९९॥

यश्चेमं ^२ धर्मपर्यायं लिखित्वा पुस्तके गृहे ।

प्रतिष्ठाप्य सदाभ्यर्च्य सत्कारैर्मानयन् भजेत् ॥१००॥

अस्य च वर्णमुच्चार्य प्रचारयेत्समंततः ।

लप्स्यते स महासाधुः स्मृतिनिधानमुत्तमं ॥१०१॥

महाप्रतिनिधानं ^३ च गतिनिधानमुत्तमं ।

सुधारणीनिधानं च निधानं प्रतिभानकं ॥१०२॥

बोधिचित्तनिधानं च धर्मनिधानमुत्तमं ।

प्रतिपत्तिनिधानं च सद्धर्मगुणसाधनं ॥१०३॥

इमान्यष्टौ निधानानि लप्स्यते स महामतिः ।

लिखित्वेदं मुदा यश्च प्रतिष्ठाप्य सदा भजेत् ॥१०४॥

यश्चेमं ^४ धर्मपर्यायं स्वयं धृत्वा प्रवर्तयेत् ।

स पुमान् दानसंभारं संपूरयेज्जगद्धिते ॥१०५॥

ततश्च शीलसंभारं श्रुतसंभारमुत्तमं ।

ततः शमथसंभारं तथा विपश्यनाभिधं ॥१०६॥

सद्धर्मपुण्यसंभारं ज्ञानसंभारमुत्तमं ।

^१ गुणाहमेत् C; P not clear.

^२ यश्चेदं C.

^३ Sic CP; should we read

महामतिः? or महाप्रीतिः?

^४ भाणकं P.

^५ यश्चेदं CP.

महाकारुण्यसंभारं संबुद्धगुणसाधनं ॥१०७॥
 स संभारानिमानद्यै लप्स्यते संप्रमोदितः ।
 य इमं धर्मपर्यायं स्वयं धृत्वा प्रचारयेत् ॥१०८॥
 यश्चेमं धर्मपर्यायं परेभ्य उपदेक्ष्यते ।
 स महत्पुण्यशुद्धात्मा भवेच्छ्रीमान्महर्द्धिकः ॥१०९॥
 चक्रवर्ती नृपेन्द्रः स्याल्लोकपालाधिपोऽपि च ।
 शक्रो देवाधिपश्चापि यामलोकाधिपोऽपि च ॥११०॥
 तुषिताधिपतिश्चापि सुनिर्मिताधिपोऽपि च ।
 वशवर्तीश्वरश्चापि ब्रह्मलोकाधिपोऽपि च ॥१११॥
 महाब्रह्मा मुनीन्द्रोऽपि प्रांते बुद्धो भवेदपि ।
 इमान्यद्यै सुपुण्यानि लप्स्यते स विशुद्धधीः ॥११२॥
 यश्चेमं धर्मपर्यायं भाष्यमाणं समाहितः ।
 श्रोष्यति सुप्रसन्नात्मा श्रद्धाभक्तिसमन्वितः ॥११३॥
 स सुनिर्मलचित्तः स्यान्महामैत्रीप्रसन्नधीः ।
 महाकारुण्यभद्रात्मा महानन्दप्रमोदितः ॥११४॥
 सदोपेक्षाप्रसन्नात्मा चतुर्थानाभिनन्दितः ।
 समारूप्यसमापत्तिसंप्राप्तोऽभिहर्तेन्द्रियः ॥११५॥
 पञ्चाभिज्ञपदप्राप्तो वासनासंधिघातकः ।
 श्रूरंगमसमाधिसंप्राप्तो भवेन्महर्द्धिकः ॥११६॥
 इमा अद्यै स शुद्धात्मा सर्वनिर्मलता लभेत् ।
 यत्रायं धर्मपर्यायः प्रचरिष्यति सर्वतः ॥११७॥

तत्रापि राज्यसंक्षोभभयं नैव भवेत्कचित् ।
 दुष्टचौरभयं चापि दुष्टव्याडभयान्यपि ॥११८॥
 ईतिदुर्भिक्षकांतारभयं चापि भवेन्न हि ।
 विवादवियहोत्पन्नं भयं चापि सरेन्न हि ॥११९॥
 सर्वदेवभयं चापि नागयक्षादितो भयं ।
 सर्वोपद्रवभयं च भवेन्नैव कदाचन ॥१२०॥
 नेमान्यष्टौ भयान्यत्र चरेद्धर्ममिदं यतः ।
 संक्षेपात्कथ्यते मार्षा यदेतद्धारणादिजं ॥१२१॥
 पुण्यं महत्तरं श्रेष्ठं सर्वबुद्धैर्निगद्यते ।
 यद्यपि प्राणिनः सर्वे भवेयुर्ब्रह्मचारिणः ॥१२२॥
 तान् सर्वान् पूजयेत्कश्चित्सत्कृत्य श्रद्धया सदा ।
 तस्मादिदं महत्पुण्यं विशिष्टं कथ्यते जिनैः ॥१२३॥
 यश्चैकं पूजयेदेकं प्रत्येकसुगतं मुदा ।
¹भवेयुस्ते प्रत्येकबुद्धास्तान् कश्चित्पूजयेत्ततः ॥१२४॥
 पुण्यं विशिष्टमेकस्य बोधिसत्त्वस्य पूजनात् ।
 ते सर्वे बोधिसत्त्वाश्च भवेयुः कश्चिदर्चयेत् ॥१२५॥
 तस्माद्विशिष्टं पुण्यं च बुद्धस्यैकस्य पूजनात् ।
 जिना भवेयुः सर्वे तान् पूजयेत्कश्चिदानतः ।
 तद्विशिष्टं लभेद्यश्च शृणुयाच्छ्रावयेदपि ॥१२६॥
 यश्चापि सद्धर्मविलोपकाले ज्ञेहं विहाय स्वशरीरजीवे ।
 ब्रवीत्यहोरात्रमिदं सुभाष्यं विशिष्यते पुण्यमिदं हि तस्मात् ॥१२७॥

योऽभीच्छते पूजयितुं मुनीन्द्रान् प्रत्येकबुद्धांश्च सदार्हतोऽपि ।
 दृढं समुत्पाद्य स बोधिचित्तमिदं सुभाष्यं च ब्रवीतु धर्मे ॥१२८॥
 रत्नं त्विदं सर्वसुभाषितानां यद्भाष्यते सत्त्वहिताय बुद्धेः ।
 गृहे स्थितस्तस्य तथागतोऽपि तिष्ठेदिदं यच्च सुभाषितं तत् ॥१२९॥
 प्रभां स प्राप्नोति शुभामनन्तामेकं पदं वा समुपादिशेद्यः ।
 न थ्यंजनाद्भूयति नापि चार्थाहदाति यः सूचमिदं परेभ्यः ॥१३०॥
 अनुत्तरोऽसौ नरनायकानां सत्त्वो न कश्चित्सदृशोऽस्ति तस्य ।
 भवेत्स रत्नेन समोऽक्षयश्रीः श्रुत्वापि यो धर्ममिमं प्रसन्नः ॥१३१॥
 तस्मादिदं^१ धर्ममुदारकामाः शृण्वंतु नित्यं शुभपुण्यहेतुं^२ ।
 श्रुत्वानुमोद्य प्रणिधाय बोधौ भक्त्या चिरत्नं सततं भजंतु ॥१३२॥

इति श्रीबुद्धचरिते महाकाव्येऽश्वघोषकृते धर्मचक्रप्रवर्तनं
 नाम षोडशः सर्गः ॥१६॥

^१ पीडते P.

^२ Sic C P; should we read हर्मं?

^३ Sic C P.

BOOK XVII.

¹ शाक्यसिंहोदितं धर्ममाहात्म्यकं ब्रह्ममुख्याः सुरा बोधिसत्त्वा-
स्तपस्यापरेः²

ते समाकर्ण्य दुर्लभ्यमेतत्पुनः श्रोतुकामाः पुरं जग्मुरेवं प्रसा-
द्यार्चयन् ।

कृष्ण आषाढमासे तिथावग्निदेवे च भे कर्णसंज्ञे च चंद्रे दिने
सत्क्षणे

बुद्धलोकाननुस्मृत्य सर्वाञ्जनान् उद्धरिष्णुः प्रजास्तातपूर्वाः स-
मिच्छन् प्रतस्थे³ ॥ १ ॥

¹ These opening stanzas are very confused in the MSS. C, on fol. 108 b, reads (after *sākya—pratasthe*) enclosed in brackets and not numbered, the lines (see 6, 7) श्रीधनो—पुरीं, then काशिराजं—मत्तितः । and then a fragment of sloka 25 कोटिगो—बंधवान् कुंब्जवान्; the rest of this sloka with sloka 30 is given on fol. 115 a, which was originally numbered 109 a (ff. 110–114 having been inserted afterwards); C thus originally had only these five slokas of Book xvii. The MS. now proceeds regularly on fol. 109 a with our (2) numbered as (1), our (3) as (2), our (4) as (3), our (5) as (4), स्वस्विको— as (5 a), नाविको— as (5 b), our (8) as (6), &c. D begins with (1) and (2) both numbered (1), (3) as (2), (4) as (3), (5) as (4), स्वस्विको— and नाविको— as (5 a and b), &c. D omits the lines श्रीधनो— पुरीं, and (7) altogether. Our printed text follows P in its order of the slokas.

² Ex conj. तपस्याः परे CP.

³ ODP have this sloka here, but not numbered with the others. C adds here the lines beginning *arīghano* and *kāśīrāgam*, see infra. D omits them.

मृगवनगतकाशिकान्वागता ब्राह्मणा गोष्ठिकास्त्रिंशसंख्येयका भि-
 क्षवः श्रीमुनीन्द्राबुः
 चिदिवभुवनमागमत्काशिका काशिदेशीयवेश्यार्चयित्वा जिनं सं-
 नियोज्यात्मजाञ्छ्रीघने ।
 मुदितहृदययाज्ञिकान् काशिदेशीयकांस्त्रिंशतः श्रावकांल्लोकजि-
 त्पाकरोबोधिचर्या^१ ददन्
 द्विजगणगुरुमैत्रयणीपुत्रपूर्णाभिधः प्राप्य बोधिं^२ बभूवार्थ-
 भिक्षुर्मुनीन्द्रादथो ॥२॥
 मरकतनिगमावनीपालयष्टाऽजयाख्यो द्विजस्तत्सुतो नालका-
 ख्यः श्रुतिं धारकः सौत्तरः
 धृतिसमभिधतापसो विन्ध्यवासी तथा चाजितः संजयी शिष्य-
 वर्गान्वितो ब्राह्मणस्तापसः ।
 शरणमभिगतान् मुनीन्द्रोऽकरोत्तांश्च भिक्षून् करेण स्पृशंश्चक्रचि-
 ह्नेन विन्ध्याचले वासिनः
 मुनिवरपदमाश्रितश्चैलपत्रोऽपि नागो बभौ शान्तचर्यान्वितो
 रत्नमालाभिरर्चयन्सन्^३ ॥३॥
 चिकथंगिका नाम संन्यासिका माथुरीया च विद्याकराख्यश्च
 विप्रो बभूव
 तयोरात्मजः श्वेतबालार्कदेशीयसभ्याभिधो ब्रह्मचारी सुविज्ञोऽभि-
 मानी ।

^१ व्याजिकान् P.^२ लोकजितांश्चकाराम् इत्यर्थकं P.^३ श्री CP.^४ बोधीं C; बोधीं D; बोधिं P.^५ Metre incorrect. °malābhir anvarakayan ?

वने मार्गदावे गतश्चोत्तराग्निष्णुवर्याद्विबुद्धोपमानी महाबोधि-
कामः

स सर्वज्ञमभ्यर्थयन्नार्यचर्या बभूवोत्तमः सभ्यभिष्णुः प्रसिद्धः
सभासु ॥ ४ ॥

वरणातटसंभववृक्षवरार्चनतो जनितो ललिताप्रबुधात्मभवः
स यशोद इति प्रथितो भुवने सुरराजवचोऽमृतसिंचनतो विबुधः ।
समनुस्मृतपूर्वकथो मृगदाववनं ससखोऽभ्यगमद्यशसा सहितः
भगवानपि तं स्वक्रेण मृजज् शिरसि प्रचकार महोत्तमभिष्णु-
गुरुं ॥ ५ ॥

श्रीघनोऽसौ महाबुद्धनामा प्रतस्थे समं भिष्णुभिर्भद्रवर्गीयकै-
श्चान्वितः

चक्रमाख्यां च याचां जगद्रक्षणार्थं महर्द्धिं प्रकाश्याविशक्काशि-
काख्यां पुरीं^१ ।

स्वस्तिको नाम वाराणसीयो दरिद्रो द्विजः श्रीघनस्य प्रसादा-
प्रद्रव्यो दिवो^२

दासभूयं जिने शासने संनियोज्यानुप्राप्याभवन्निष्ठुरहन्मुनीन्द्रा-
च्चरीं^३ ॥ ६ ॥

काशिराजं दिवोदाससंज्ञं सुवर्णीयधान्यादिभिर्वधयन् पौरलो-
कास्तथा

^१ P inserts these two lines here, D omits them, O inserts them after 1 a, see supra.

In line 1 O in its version reads ततः for समं, and in line 2 पंचवैः for भिष्णुभिः.

^२ दिवा P.

^३ Apparently for चर्या, cf. sloka 13.

देशदेशान्तरे कानने गह्वरे पर्वतेऽस्मिन्निहारे वसन्नागमज्जाहूवीं^१ ।
 नाविको जाहूवीं पारयित्वा जिनं पूजयामास पूजोपचारैर्देदौ पायसं
 तत्प्रसादाच्च भिक्षुर्बभूवाथ वासं जिनस्याज्ञया प्राप बौद्धाश्रमे
 कानने ॥७॥

जाहूवीमुत्तरञ्छ्रीघनः काश्यपस्याश्रमं चोरुविल्वाभिधानं^२ गया-
 यां ययौ

तत्र चर्द्धि^३ प्रकाश्योरुविल्वादिकान् काश्यपाञ्जिष्यसंघैः सह-
 स्नाधिकैरन्वितान् ।

भिक्षुवर्यैश्चकाराशु तान् बोधिचर्यासु संयोजयित्वा प्रवृत्तेर्नि-
 वृत्तौ पुनः

शिष्यसंघैः शतानां विभिः संयुतश्चोपसेनाभिधो मातुलस्याज्ञ-
 याभूद्यतिः ॥८॥

धर्मसंज्ञाटवीसंस्थितान् सप्तसंख्याशतांस्तपसान्निर्वृतान् संव्य-
 धाच्छ्रीघनः

ग्रामिकास्ताः सुजातादिका नन्दिकस्यात्मजा भिक्षुणीश्चाकरोद्ध-
 र्मराट्पौर्विकाः ।

राजगेहाभिधे पत्तने^४ बिंबिसारं नृपं बुद्धिसारायजन्मानुमेयं विभुं
 बोधयित्वा प्रवृत्त्या निवृत्त्याकरोद्बुद्धसेवापरं बोधिसत्त्वं सकृन्ना-
 मिनं ॥९॥

^१ P inserts these two lines here, D omits them, C inserts them after 1 a, see supra.

C reads the last words as *vasan nirmite bhaklitah*.

^२ Ex conj. °धाने CP.

^३ चार्द्धि CP.

^४ बिम्ब P.

ततोऽन्यत्र यामे च नारद्यसंज्ञे द्विजो धर्मपाली च शल्याभिधा
ब्राह्मणी च

तयोरात्मजः सप्तमश्चोपतिष्याभिधोऽभूच्चतुर्वेदपारंगतो बौद्धभिस्तुः।
तथा कोलतयामवासीयधान्यायनाख्यो 'महापंडितोऽभूद्विजस्त-
त्सुतश्च

स मौद्गल्यनामा च शालीसुतोऽसौ मुनीन्द्रश्चकाराशु तौ भिक्षु-
वर्यौ मुशिष्यौ ॥१०॥

मातुलं शालिपुत्रस्य 'दीर्घानखाभिज्ञकं तीक्ष्णबुद्धिं चकाराथ
भिक्षुं वरं

मागधे वैषये संचरञ्छ्रीजिनो मागधैः पूजितः पिंडपात्रादिभि-
श्चोद्धरन् ।

जेतनामर्षिणा संप्रदत्ते विहारे वसन्नाश्रमस्थान्वहून् संनियो-
ज्यात्मनि

मैथिलेयं तथानंदसंज्ञं सहायान्वितं भिक्षुवर्यं च कृत्वावसद्व-
त्सरं ॥११॥

द्विजः काश्यपाख्यो धने यक्षराजो गुरुर्वेदविद्यासु राजादिगे-
हाख्यदेशी

^१सुचित्तः पटं चैकवास्यं समाधाय सर्वान् विहायागमत्तापसे'
बोधिमीप्सुः ।

यदा बोधिवृक्षाश्रितोऽसौ कुमारस्तपः प्राचरद्दुष्करं तत्पडञ्चं
महात्मा

^१ द्विजो वेदपारंगतस्तत्सुतोऽभूत् P.

^२ दीर्घानखा° P.

^३ Or सुचित्तः ?

^४ खं D.

ततोऽवाप्रबोधिं मुनींद्रं समर्थ्याभवत्काश्यपोऽसौ यतीशोऽर्हता-
मयगण्यः ॥ १२ ॥

नरदत्तमुनिर्हिमशैलनिवासपरः समनुस्मृतमातुलपथ्यवचाः
सुगतं समगात्सहशिष्यगणो भगवानपि तानकरोज्जिनशासन-
गान् ।

अथ शक्त्यभिधा कमला द्विजशक्तिवरे ययतुः सुगतं प्रणिपत्य च तं
स्थित^१ अग्रत एव ततो मुनिनाऽकृत ते वरखिक्खिरिपात्रधरे
सुभगे ॥ १३ ॥

शतसप्तकरुद्रकतापसशिष्यगणा गुरुवाक्यमुदारमनुस्सरिताः
जिनशासनतः श्रमणाः परितो व्यचरन्नुपकारपरा धृतखिक्खि-
रिकाः ।

अथ रैवतसंज्ञं ऋषिर्मुदितः स्तुतिकृत्समवाप्य चरीं समभूच्छ्रमणः
गुरुभक्तिपरः समकांचनमृत् ससमाधिसुधारणिभृत् त्रिविषाद्य-
पहृत् ॥ १४ ॥

पूर्णसंज्ञादिकाञ्छ्रावतीयान् गृहस्थान् विधायानुगाञ्छ्रावकान्
पिंडपाचान्वितान्

दुःखिनोऽनेकशः श्रीदतुल्यांस्तथा चांगहीनान् सुपुष्टाननाथाद्य-
पिंडादिकान् ।

देशयित्वा च धर्मे समुद्धारयञ्जेतकारण्यमाश्रित्य वर्षद्वयं श्रीघनः
जेतसंज्ञं मुनिं बोधयित्वा पुनः पूर्णभिक्षुं ततः स्थापयित्वा प्रतस्थे
ततः ॥ १५ ॥

अथ प्रस्थितः श्रीघनश्वोरसंधेभ्य एतानवन् सार्धसंधानिधा-
नोद्भवैः स्वैः

ततः संचरन् पिंडपात्रं गृहीत्वा वणिक्संघदत्तं ययौ राजगेहो-
पकंठे¹ ।

अथो वेणुसंज्ञे वने शालपूर्णे च चौरैर्धनाढ्यैः प्रदत्तं जघासा-
र्यभोज्यं

तथा सप्तसंख्याशतांश्चौरसंधानकार्षीच्छ्रमण्यांश्च तान् पिंडपा-
त्रादि दत्त्वा ॥१६॥

आमंत्रणे बुद्धपुत्रस्य शुद्धोदनो वार्तिकी² प्राज्ञपच्छंदकोदायि-
नावेव³

त्वद्दर्शनाशाश्रितौ मानृतातौ यशोधृक्प्रमुखा महिष्यः सुतो
बालकोऽसौ च ।

संसाररक्षापरम्बं हि तातेति⁴ बुद्ध्या⁵ किमु ज्ञापयामीत्यहं तौ च
जग्माते

तौ वेणुसंज्ञे विहारे श्रितं⁶ बुद्धमानस्य जिज्ञापयां⁷ चक्रतुः सा-
श्रुनेचौ तत् ॥१७॥

छंदकोदायिनौ मंत्रणे संमतौ बुद्धमाहात्म्यतुष्टावभूतां यतीशौ परौ
तौ पुरोधाय तस्माद्वनात्संप्रतस्थे जिनेन्द्रः सह श्रावकैर्भिक्षुभिः
साधुभिः ।

¹ राजगेहांतिके कानने O.D.

² Ex conj. वार्तिकः O.P.

³ नवेव P;

नवेव O.

⁴ Sic O.P. Query हितावेति?

⁵ बुद्धा D; बुद्धः P; not

clear in O.

⁶ वने संस्थितं P.

⁷ Sic O.P.

देशदेशान्तरे संक्रमन् संवसन्नुद्धरन् वर्धयञ्छ्वावकांश्चैरिकानहर्तः^१
प्राप नियोधसंज्ञं वनं भासयंस्तेजसा कंपयन्मेदिनीं नाशयन्
दीनतां ॥१८॥

चोदयामास भूयः प्रजा बुद्धसंदर्शनेऽथो ययौ संगतैर्लोकसंघैस्ततः
मुंडितान् भिक्षुकानध्वगान् पिंडपात्रार्थिनो दर्शयन् देवदत्तानु-
बोधस्ततः ।

वारयामास भिक्षून् पुरीसंगमेऽथो स्वयं प्रागमद्राजगेहं प्रति
स्वैः सह

पर्षदि द्वापरेऽस्थो^२ नृपोऽथो जिनो भिक्षुवार्ताभिबोधो यतिं
प्राज्ञपद्मोदधने ॥१९॥

जिनशासनतोऽभ्यगमन्नगरे कपिले यतिराद् स उदाय्यभिधो
ह्यथ च

नृपतिं सदसि स्थितमष्टशतर्द्धिवरं समदर्शयदृद्धिवतामधिपः ।
गगणांदवतार्य च तं नृपतिं चतुरार्यकसत्यकथामकथत्ससभं
प्रतिपूज्य च तं नरराडनुबुद्धमनाः सजनः समगात्सहपूज्य-
विधिः ॥२०॥

मुदितो नृपतिर्जिनदर्शनतोऽष्टशतोपकरैः प्रतिपूज्य ववंद पदौ
सुगतोऽप्यगमन्नगणे^३ ह्यथ विश्वमयाकृति रूपमदर्शयदेकतनुः ।
प्रथमं ज्वलनो ह्यमृतं मृगराड् द्विरदो हयराट् शिखिराट् खगराड्
मघवा

^१ चैरिकानहर्तः C.P. ^२ द्वापरेऽस्थो DP; द्वापरोऽस्थो C. ^३ गग C.P. ^४ गे C.P.

यमराजमुखा दशलोकवरा दिनपो निशिपो भगणा विधिवि-
ष्णुमृडाः ॥२१॥

दितिजा^१ धृतराष्ट्रमुखाश्चतुरो दुमसिद्धमहीपति^२योगिगणा यतयः
वसवो मनवो वनजा मकरप्रमुखा जलजाः खचरा गरुडप्रमुखाः ।
तुषिताधिपतिप्रमुखा भुवननेष्वपि^३ मर्त्यपुरे बलिसद्मनि ये
ह्यधिपाः

‘यतरद्भुवने विलसत्यखिलं भगवानदधात्^४ खलु विश्वमयः
सकलं^५ ॥२२॥

विज्ञप्यमाने नृपे ‘सत्यलोकेऽवतीर्णोऽतरीक्षात्स्व^६ आसीन एवं
मुनीशो

ऽकथद्वादशाकारधर्मे पुनर्गौतमीं लोचनाढ्यां विधायानुगोपादि-
कास्ताश्च ।

कृत्वा मुदाढ्याश्च सर्वाः प्रजा मोदयामास चक्रे निवृत्तौ परांश्चापि
धर्मेषु

आनन्दपूर्णा^७ऽथ शुद्धोदनः प्राकरोन्मन्त्रणां संघभोज्ये^८ च तूष्णी-
मभूत्सोऽथ ॥२३॥

आमन्त्रितः शाक्यसिंहोऽथ सार्धं स्वसंघैर्महत्प्रातिहार्यं प्रकाश्या-
गमद्देशे

भूमिस्तदाकंपयत्पुष्पवृष्टिश्च जाता दिशः^९संप्रकाशा ववौ वायुरेवं च ।

^१ दितिजो C D P. ^२ ‘यावि’ D. ^३ Ex conj. ‘प्रमुखो सुवनेद् स्वरि’ O D P.

^४ Sic MSS. ^५ Ex conj. ‘अदधात्’ C D P. ^६ सकलः O. ^७ D सत्यः ;

C P सत्यः. ^८ ‘भोज्यं’ D. ^९ संप्रकाशा ?

शेषस्य पृष्ठे पदं ¹संदधाना विधीशाच्युतेंद्रांतकापांपतिश्रीदभूतेश-
वाययनैर्ऋत्यसप्पार्चिराद्याः सुरास्तान् पुरोधाय खेऽनृत्ययन्
देवगंधर्वान् ॥२४॥

कोटिशो भिक्षुकाञ्छ्रावकानर्हतः प्राज्ञिकांश्चैरिकानौपवासान्
प्रकुर्वेत्स्तथा
अंधकान् ²कुञ्जकान् पंगुकानुन्मदानंगहीनांस्तथा द्रव्यहीनान्
यथोद्धारयन् ।

तुर्यवर्गीयलोकांश्चियोज्य प्रवृत्तौ निवृत्तौ चियाने चतुःसंग्रहे
ऽष्टांगिके

चक्रमंश्चक्रमन्नुद्धरन्वर्धयन् भिक्षुकान् द्वादशेऽष्टे पुरं स्वां ययौ ॥२५॥
प्रत्यहं वधयन् भिक्षुकान् संघभोज्यं च कृत्वा मुहूर्ते शुभे लुंबि-
नीयाचिकां

प्राचरद्भिक्षुभिर्ब्रह्मरुद्रादिभिः पौरलोकैः समं सो ³महोल्लासवा-
द्यादिभिः ।

स्रक्षवृक्षं ददर्शाय जन्मानुभूतं स्मरन्संस्थितः संस्मितो ⁴वक्त्रतो
निर्गता

रश्मयो द्योतयित्वा भुवं वेविशुः ⁵संप्रसाद्याय देवीं वनस्थाम-
वादीत्कथां ॥२६॥

पौर्विकां राहुल्लीयां तथा गोपिकां मैत्रकन्यां स्वकीयां च तां
सौधनीं कौशिकां

¹ So D; संदधाना C P.

² कुञ्जिकान् C D P.

³ सक्षितो ? ⁵ केविशुः C D P.

लुंबिनीस्रक्षमाश्रित्य चाथो तडागे वसत्याभिधेऽसौ प्रियां मा-
तृपौषीं कथां ।

एकशंगीं महाकौतुकीयां पुनः सौतसोमीं¹ निययोधसंज्ञे वने
संवदन्

सुंदरानंदमुख्यान् स्ववंश्याञ्जतं सप्त प्राप्ताजयत्पौरलोकान-
पि² ॥२७॥

बुद्धधर्मानुभावं प्रकाश्याप्यसौ स्तूपविम्बं विनिर्माय राज्याभिषेकं
ददन्

सौनवे प्रेषयन् भूपतिं चैत्यभट्टारकाये वने धर्मधातुं समभ्यर्चयन् ।
राहुलं गौतमीं गोपिकाद्याः स्त्रियः स्त्रिक्खरीपाचहस्ता महा-
मुंडिता भिक्षुणीः

चारयित्वा सहोरात्रसंज्ञं व्रतं लक्ष्चैत्यं पुनः 'शार्ङ्गभैर्यं वसुंधा-
रिकां ॥२८॥

अष्टसाहस्रिकानैगमागेयगाथे निदानावदानौ महायानसूत्राभिधं
प्याकरोत्युक्तके³ जातकं वैपुलाख्यामुते चोपदेशं 'तथोदानकं'
द्वादशं⁴ ।

पाठयञ्चारयञ्चावकं चापि प्रत्येकयानं महायानिकं संप्रका-
श्याभितः

सार्धमर्धचयोदश्यभिक्षाकसंधैः परैः कापिलादेशतो निर्ययौ लो-
कजित् ॥२९॥

¹ So D; सौतसोमीं CP.

² So CPD.

³ कं?

⁴ तथोदानकं CPD.

⁵ P inserts here चारयन्.

⁶ द्वादश CPD.

दर्शयन् प्रातिहार्ये पुरे कापिले तातमानं तथा राहुलाद्यान्
विधायार्हतः

भिक्षुणीर्गौतमीगोपिकाद्याश्च रामाश्चतुर्वर्गिकाश्चक्रवर्त्यासने सौ-
नवं ।

स्थापयित्वा जिने शसने ताञ्जनान्^१ नाशयित्वा दरिद्रांधकारं
स्मरन्मातरं

श्रीस्वयंभुवर्चने चोत्तरादिद्भुतः संप्रतस्थे समं भिक्षुभिर्ब्रह्मवि-
ष्णुशैब्यैः^२ ॥३०॥

शाक्यसिंहस्य जन्मावदानस्य माहात्म्यमेवं मया भूरिशो वर्णितं
स्वल्पशः

पंडितैः शोधनीयं यदत्र च्युतं बालसंभाषणं नोपहास्याय हर्षाय
भोः^४ ।

विश्वरूपाकृतेर्धर्मराजस्य संसाररक्षाकृतो वर्णनात्कौशलं यन्मम
अस्तु तत्पुण्यपुंजं प्रवृत्तौ निवृत्तौ जनानां प्रमोदाय षड्भोनिषु
स्थायिनां ॥३१॥

इति श्रीबुद्धचरिते महाकाव्येऽश्वघोषकृते लुंबिनीयाधिकं
नाम सप्तदशः सर्गः^५ ॥१७॥

^१ काञ्चक CPD.

^२ विनाज् CPD.

^३ This sloka is afterwards

repeated in C, not in D (cf. var. lectt. in the note on sloka 1), reading as line 3, स्थापयित्वा
प्रवृत्तौ निवृत्तौ जनानाशयित्वा दरिद्रांधकारं प्रकाशं कृतिं. ^४ भो CPD.

^५ P adds क्षयाक्षयमिति सर्वे आयहायनिते सति । यनेऽमृतागंदो निवृत्तः.

C alone adds here on the last page the following important lines :

शून्यवाणांकयुग्वर्षे^१ मार्गे मासेऽसिते स्मरे ।
 अमृतानंदेन लिखितं बुद्धकाण्यं सुदुर्लभं ॥१॥
 सर्वचान्विष्य नो लब्ध्वा चतुःसर्गे^२ च निर्मितं ।
 चतुर्दशं पंचदशं^३ षोडशं सप्तदशं तथा ॥२॥

Then follow on the same page of C, twenty-four lines of Hindî (which are written partly in the text and partly in the margin round the four sides) in praise of *Srî Râgendra-vikrama*, his son *Srî Surendra-vikrama*, and their minister *Bhîmasena*. This has been discussed in the Preface.

^१ This gives the date 950 = A.D. 1830, as the Newâr era commenced in A.D. 880.

^२ Written pr. m. सर्गचयं, but चतुःसर्गे written over as a correction.

^३ ०३ C.

APPENDIX.

NOTES TO THE SANSKRIT TEXT¹

i. 19. For *Tushitāḥ kāyāḥ* cf. *Tushitā devanikāya upapaṇḍa*, in *Divyāvad.* p. 83.

i. 33 a. M. Sylvain Lévi proposes a preferable reading for this obscure line, *amgasam udgatāni*.

i. 44. Serpents are called *vāyubhākṣha*, see Ind. Sprüche, iii. 4738, Baghu V. xiii. 12; cf. also *infra* vii. 15.

i. 66. Should we read *आचितायुः* for *चचितायुः*?

i. 68. The reading of P *mune* is the best.

i. 72. '*Asmi—aham ityarthāyayam*;' cf. the example quoted in Mallinātha's note, Kirātārg. iii. 6. *Sundarī nāsmi dāye*.

ii. 25 c d. Could this mean 'the interests of the king of the present Sākya race sought to turn the prince to sensual pleasures?

ii. 39. ['The Tibetan reads *dge'vai tha'ñad gñah'ma la ni bñien gyur la*, "following the welfare pure from business." Did they read *vyavahāra-suddham*? H.W.] Should we translate *atyavahāram*, 'without litigation?' Prof. Max Müller would read *vyavahāralabdham*, 'he pursued all bliss which could be attained by *vyavahāra*,' i.e. in the lower *vyāvahārika* sphere.

ii. 40. *Dvidarpam*, 'possessed of double pride,' cf. *dvīsavasam (madam)*, *Rig-veda* ix. 104, 2.

ii. 41. The Tibetan, like the Chinese, gives no help here.

iii. 44. 'The Tibetan seems to have read *rugāmtare,—nad thar'phyin'na*, "having come to the end of illness." H. W

iv. 14. Dr. Wenzel gives the Tibetan as 'this your behaviour, which is like that of a new bride who from shame contracts her eyes, is worthy of the wives of the cowherds' (*ba'glah'skyoñ'gi chun'mai os*).

iv. 73. Cf. *Rig-veda* i. 179; *Mahābh.* iii. 97.

¹ As an English translation will shortly appear in a volume of the 'Sacred Books of the East,' these notes are chiefly confined to difficulties in the Sanskrit text. The information regarding the Tibetan translation has been kindly furnished by Dr. H. Wenzel.

v. 3. Correct the text to *kamthakam* as this is the more common reading in the MSS., and I have adopted it elsewhere, except in viii. 19, where all the MSS. have *mtk*. Compare the Pāli form, and the *gana garyddi*, Pān. iv. 1, 105.

v. 11 c. For *imam* we should read *idam* (cf. a similar confusion in vi. 25 a and vi. 30 b).

v. 62. ['The Tibetan has *de'ltar sems'pa dañ ni rigs'kyi rjes'groi gzugs*, "thus mind and race after-going shape." H. W.] This would suggest *anurūparūpa*.

vi. 3. 'The Tibetan has the obscure *rañ'gi rjes'su baruñ'va la* = स्ख + चयु + रचय ?' H. W.

vi. 9. Could *gant-bhavati* be used as a quaint expression for *paragano bhavati* ('even one's own people commonly become mere strangers in a reverse of fortune')? ['The Tibetan reads *pha'rol skye'vor*,—this might mean *paragana*, "man of another party;" *svagana* had been just before translated *rañ'gi skye'vo*.' H. W.]

vi. 62. I take *ārdt* as a wrongly-formed aorist. ['The Tibetan seems to have read *kāmasārdt*, *ḍod'pa añin'po las*, "from essence of desire." H. W.]

viii. 78. *Dasakshatrakrit* is an obscure phrase. ['The Tibetan renders it by *rgyal'rigs bcu byas*, "king-race ten made;" *rgyal'rigs* is the ordinary translation of *kshatriya*.' H. W.]

ix. 14. *Akyāvinam* is conjectural; we might read *vyāpinam*. ['The Tibetan renders *b*, *khyod'kyi byuñ'var gyur'var don'ni ces'pao*, "I know thy purpose which is about to arise (or which has arisen) in thy mind." Can they have read *भावितं* or *भावितं*? H. W.]

ix. 20. For Antideva see i. 57 and ix. 60. My reading *pākadrūnam* is purely conjectural, 'king Senagit's son, his tree of ripe blessing,' cf. *Mahābh. xii. 6524 &c.* ['The Tibetan has *brtan'pai* (ཐུབ) *nu vo*, "the firm one's younger brother (?);" it also has *gro dañ ljon'cin'can* for *पावकुल*, "having a tree of —?" It takes *सेनवित्त* राक्षः as acc. plural.' H. W.]

ix. 36. ['The Tibetan has for *मयस्य* *rab'tu balas'nas*, "having deceived." H. W.] Cf. Horace, 'vivens moriensque sefellit.' ['The Tibetan has for the fourth pāda *de'ltar* (ལཱ) *ḍor'dan skye'la rjes'su rten rnam ci*, "thus what kind of reliance is there on man who is of a leaving disposition." H. W.] Should we read in the Sanskrit,

इतिव जने क्षामिनि कोऽनुरोधः ?

ix. 60. This might mean Antideva (cf. i. 57, ix. 20) the son of Samkriti, but in *Mahābh. xii. 1013* we have Antideva the son of Samkriti; cf. Burnouf on Rudraka and Udraka, *Introd. p. 386*. ['The Tibetan takes *साङ्गति* as *abyin'sreg'dañ'bcas*, "together with burnt-offering." H. W.] Would this imply an old reading *साङ्गति*?

ix. 72. The reading *kumdrāveshano* in the colophon here and in the subsequent books is correct, cf. the colophons in the *Kirātārguṇīya* and St. Petersburg. Dict. *varṇana*.

x. 26. 'The Tibetan translates *d*, *dam'pa'mams dah'bcas'pas dam'pai dpal* „*phel'lo*, “by being with the good the prosperity of the good increases.”’ H. W.

xi. 6 b. This line does not scan, and seems corrupt. [‘The Tibetan reads *khyod'kyi* (ति) *hes'pa* (विनिश्चय) *gan'zhig bdag'la dmigs'pa d*, “whatever a determination of thine imagines of me, to this (answering I would say).”’ H. W.]

xi. 70. This verse is obscure, and the division of the clauses uncertain. The Chinese translation gives only six, but *ava* seems to occur eight times; the Tibetan has its equivalent *sruṃs* nine times. It renders *avyāy aryañ* by *che sruṃs* „*phags'pa'yis*, ‘life protect by the noble.’

xi. 71. Cf. Beal's Chinese transl., vv. 912-915 throw some light on this hard passage; it seems to mean, ‘As in the midst of a sudden catastrophe arising from the flame of (fire) the enemy of cold, a bird, to deliver its body, betakes itself to the enemy of fire (water),—so do thou, when occasion calls, betake thyself, to deliver thy mind, to those who will destroy the enemies of thy home,’ i.e. he is to destroy the passions, the enemies of the summum bonum, by their opposites (cf. *Manu* vii. 158).

xii. 92. I have printed *śat karmaprepsuh* instead of the *śatkam aprepsuh* of the MSS., as it is supported by the Tibetan, *las'ni thob'bzhed lo drug'tu*, ‘wishing to obtain (the fruits of good) works, during six years.’

xiii. 33. ‘The Tibetan seems to read *धर्मविधिः*, as it has *chos'kyi cho'ga de'ni*, “(injurer) of that rite of dharma.”’ H. W.

xv. 13. Cf. *Lalita-Vistara* xxiv (Calc. ed. p. 490), *ratiskāratiska trishnd ka*.

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